

Christian Education

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EDITORIAL

THE CONFERENCE OF LIBERAL ARTS COLLEGES AT CHICAGO

The Chicago conference to consider the financial needs of American colleges of liberal arts was not related officially either to the Council of Church Boards of Education or the Association of American Colleges. Dr. Anthony, Mr. Palmer and the writer did collaborate with Dr. Ward in advance in determining the aims of the conference and the general set up of the meeting. The Executive Committee of the Association of American Colleges, while not formally approving the conference, appointed President D. J. Cowling and the writer as fraternal delegates. Each of the persons named above—Doctors Cowling and Anthony, Mr. Palmer and the writer were speakers at the conference. Doctors Cowling and Anthony were made members of the Findings Committee of which Dr. Cowling was elected Chairman. Mr. Palmer was made the Secretary of the conference and will be chiefly responsible for editing the proceedings. On the whole, the conference fulfilled to a considerable extent the idea which the writer has been suggesting for some time of dramatizing the American college.

The conference was an undoubted success and Dr. Ward deserves great credit for his vision, his faith and his persistence. Everyone acclaims him as the leader of the movement. Two hundred and seventy-eight colleges sent accredited delegates to the conference and at the banquet there were approximately fifty additional persons present. While all types of colleges were represented, the vast majority of these colleges are affiliated with the various church boards of education, Protestant and Catholic. Dr. Ward is the Chairman of the Committee of Five which has been authorized to appoint a Committee of Fifteen to carry on

the work and be ready to report at the annual meetings of the Council and Association at Indianapolis during the week of January 18, 1931. The other members of the Committee of Five are Robert L. Kelly, Presidents Guy E. Snively, J. H. Apple and Bernard P. O'Reilly. It is the opinion of the writer that it will take at least a month to set up the Committee of Fifteen. The individuals who are chosen on this Committee must each have a definite and extensive endorsement among the liberal colleges of the country, and all types of colleges must be satisfactorily represented.

R. L. K.

STUDENTS AND THE CHURCH

Our readers will be pleased to know that with this issue Harry T. Stock, of the Congregational Education Society, joins the staff of contributing editors of CHRISTIAN EDUCATION. As a specialist in the field of young people's work, we all welcome him cordially.

This number of CHRISTIAN EDUCATION is devoted largely to the remarkable service now being rendered by the student pastors in the colleges and universities. Dr. George R. Baker, Associate Secretary of the Board of Education of the Northern Baptist Convention, has been asked, as Chairman of the Council's University Committee, to contribute an especial editorial.

R. L. K.

"The fact of the matter is, if you take any great human cause that has triumphed for the benefit of the world, you will find that originally it comes down from the clear blue sky of idealism, down, down, down through experiment after experiment that has failed, and until at last it touches the earth, and as soon as it touches the earth, by almost a magical transformation of its creative power it begins to grow up and up by physical means and by successful action until at last it establishes itself as one of the great achievements of the intelligent human will."

RAMSAY MACDONALD.

THE OPPORTUNITY OF THE UNIVERSITY PASTOR

GEORGE R. BAKER

Chairman of the University Committee

Pastors have their opportunities by living with men and women. The university pastor has a peculiar opportunity because he lives with them at the period when they are for the first time free from home ties and are determining their own life in a greater degree than ever before, and perhaps more than they ever will again. The unique possibilities of his work appear again when we consider that from the group to which he is commissioned will come the leadership of tomorrow.

The university pastor makes his life a power by believing in God, not merely as the integrating force in the universe. "In Him all things consist," but he will also "know Him whom he has believed"—"Him, whom," not "it, which." He will pray, saying, "Our Father." There is a mighty dynamic in the man who believes that we may know God, that He knows us, and is concerned for us. The man in whom such an idea abides will do unaccountable things. He moves among men as the representative of one who has been sent, an apostle. He will have a marvelous respect for human personality, for he is dealing with men and women who are known of God, for whom God has a father's care. He will be little concerned for the ebb and flow of public opinion, for he is seeking to obey the voice from on high. He cannot be coerced for he endures as seeing Him who is invisible. He lives a life which is fed by secret springs. Men will desire to know the reason for his abundant life.

The university pastor makes use of his opportunity by living in a home. Not everybody lives in a home. There are more houses than homes, and the students who have lived in homes are away from them when at school. When those who are blessed with such memories go into the home of the minister they do not need a lecture on home life. The voices of little children, the family meal, and the very atmosphere of the place lay hold on all that is worthiest and holiest in all their past lives. This home is also a vantage point from which they can look forward

into life and choose their paths. What are their lives to be—the tangled jungle of sensualism? Or, shall it be the adventure of life with a constant human love, making a home where little children shall grow in wisdom and stature? How shall the young people be instructed in the relations of men and women? By peripatetics giving sex talks? Perhaps. But the university pastor can demonstrate a home.

The university pastor can show the value of organized religion. The student will hear the church criticized for its failure to give its message in present day language. He will hear it censured because of its calm acceptance of the evils of society. Students know that there is pettiness, perhaps sordidness, in the church. They have seen it. The university pastor can show the church struggling forward seeking "to build loftier mansions," leaving whatever is sordid in the past. He can show it as a nation on the march, sometimes halting, sometimes well nigh forgetting, but never altogether satisfied short of the promised land. He has the opportunity of showing the church as the body of Christ, and if the spirit of Christ be of worth, the body of which He is the head becomes a thing to be valued and used. He can show the church as the bride of Christ, the help that is fit for Him.

A church functionary cannot do these things, but men in whom Christ lives are doing them.

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee.

John Hay.

CHURCH WORK WITH STUDENTS*

HARRY THOMAS STOCK

The worker with students must adjust his program to emergent needs and to local situations rather than to any logical theory of organization or method. This may seem to be an opportunistic procedure, but it has the virtue of being sensible and realistic. To be sure, he will think in larger terms than the particular activities of this month. He will understand the present and future needs of these young people and will visualize the outlines of a complete program calculated to meet these needs. But he will usually discover that the pressure of college activities and the limitations of his own resources require him to be selective. All that he can do is to make some contact with the most serious of student needs, and to develop a few phases of a program which will leave some fruitage in Christian character.

This outline does not attempt to face the larger issue: what would be included in a comprehensive and sufficient program for college and university students. This question needs to be earnestly studied. A few denominations have made some progress in that direction, but in general it may be said that the church has no clear idea of what the program for the student group should be. Where there are denominational colleges, the local church and the college program ought to be parts of a single whole—the purpose being to train young people for Christian living and service. At the university centers, the program should be worked out co-operatively with other church and Christian groups touching the lives of students. We shall never get beyond the fragmentary stage until the responsible national leaders of the churches, in collaboration with experienced local workers, agree upon objectives and procedures, and begin to create adequate materials for the student constituency.

* Prepared for the Interdenominational Committee on Christian Work with Students, which represents student and religious education agencies of the churches through the following interdenominational bodies: The Council of Church Boards of Education, the Young People's Section of the International Council of Religious Education, and the Interdenominational Young People's Commission.

Reprints of this paper may be had at the rate of ten cents each, fifteen copies \$1.00.

Lacking such a comprehensive outline, the local worker finds himself very much alone. He does not want to copy someone else's program, but he wants to share the experiences of his comrades. The pastor or director, just coming to a student field, looks hopefully and then rather despairingly to a variety of national offices for help. He finds friendliness and an earnest desire to aid. But the assistance is less definite than he had hoped for, so he begins to write to the brethren of his own fellowship who have been in similar service for years. The first lesson that he learns is that he must build his own program, and that he must do it with less suggestion from the outside than he had expected.

The summary which follows is not intended to relieve the leader from a particle of his creative responsibility. Rather it suggests some of the points at which church workers with students have made their creative contribution.

WORSHIP

One of the chief objects of student work is to help young people to live a life in close communion with God. It is not enough to discuss; it is necessary to experience religion. The experience of religion includes fellowship with God. This is what should happen in worship; this should be a lasting result of worship.

The so-called "preaching service" is a central element of the church's ministry. It is important for its immediate values; it is equally important for its future values. Many students who have been regular in attendance at church at home find it easy to neglect the habit at college unless the sermon and worship make a significant contribution to their lives. Fortunately, many students who had stopped going to church during high school days develop a new loyalty during college days because of the sympathetic and constructive leadership of the minister. And if we are to send graduates out into life with an interest in the church we must concentrate a great deal of our effort on the main service of worship.

There are many temperaments among students, as among adults. If intellectual differences do not now justify our sectarian divisions, it remains true that student interest is divided

still in terms of church practices. Some students (without regard to denominational upbringing) desire the religious experience which comes from a liturgical service. Others are impatient with what they think of as the trappings of such a service, and want only a sermon. There can, consequently, be no single type of appeal through the Sunday morning worship service.

The minister bulks large in their estimate of the service. More than ought to be the case, he determines their reaction to his own church—and, too often, to the church universal. This is no place to analyze the ideal preacher. But a few observations may be worth setting down:

Students think that a preacher can say as much in half an hour as in forty-five minutes.

They usually do not prefer intellectual essays; they want sermons which deal with life. Practical discourses satisfy the largest needs. Students understand the intellectual resources of a man even though they are not put on display.

They do not expect to be singled out for special treatment in every sermon.

They have no antipathy to an appeal to the emotions provided it is genuine and natural.

They think of the church as a religious institution, and they believe that the sermon ought to interpret life in terms of religion.

The meetings which the young people themselves conduct give a splendid opportunity for the experience of and training in worship. A fifteen-minute worship service, carefully planned, is often the most rewarding part of the evening. Sometimes an entire period may be devoted to an emphasis which is of the worship type. There are times when an outdoor service is best suited to the spirit of the season. A number of church groups are developing brief rituals and orders of service which are distinctly their own and which have cumulative significance to them.

The Interdenominational Committee on Christian Work with Students is trying to make a large collection of experiences and experiments in worship, with the thought of issuing a manual of worship suggestions and materials. Every contribution—programs, prayers, litanies, projects—will be gratefully received. Address Rev. H. T. Stock, 14 Beacon St., Boston, Mass.

SPECIAL RELIGIOUS EMPHASES

It was formerly the custom to have an annual evangelistic or devotional week. This whole method has been subordinated in the programs of the churches today. However, the idea that there is value in "special seasons" is not uneducational. The central intention remains; the forms of working it out have changed. The following are some of the common practices in student situations:

The worker's retreat. The executive committee or a similar group goes away to a quiet camp or hotel for a two-day session of consecration and planning. One such occasion may be just before the opening of school. Another may be after the election of new officers in the spring. If a national church representative can be secured as a visitor, such a group meeting with a selected nucleus of the young people of his church may be advantageous.

A special emphasis at Lent. This may involve a common reading of devotional materials, a series of vesper services (denominational or interdenominational), a common communion service, an Easter sunrise worship service.

Religious emphasis week. This is carried out in several ways: (1) a single national leader comes to the campus and is used by the church, the college and the students—for example, Dr. Allyn K. Foster of the Baptist Board of Education, 152 Madison Ave., New York City, renders a great deal of service of this kind; (2) several denominational secretaries visit a campus upon invitation to conduct a common program and to have contacts with their own students—The Federated Student Committee (women) has served a number of schools in this way—address Miss Katharine Butler, 600 Lexington Ave., New York City; (3) an annual conclave or conference is set up, co-operatively with members of the University Committee of the Council of Church Boards of Education (111 Fifth Ave., New York City), consisting of addresses, discussion groups, personal interviews—People's Church, East Lansing, Mich., has followed this course for several years; (4) special emphases, such as: vocational choice, international relations, missionary interest are arranged either by the local workers or by national agencies.

COURSES IN RELIGION

The School of Religion is a phase of academic work whereby honest and critical study is made of subjects and problems con-

needed with the Bible, the philosophy and psychology of religion, the program of the church, etc. Several types of effective schools should be studied by the local leaders preparatory to the adoption of their own plan.

(1) The denominational foundation. The local school of religion is built up in accordance with certain approved policies of the national board of education. The national foundation, in turn, is a part of an even more comprehensive program of Christian education. For information regarding the program of the Wesley Foundation, write Dr. Warren F. Sheldon, 740 Rush St., Chicago, Ill. The Disciples also make this one of their major emphases. Dr. Joseph C. Todd, Indiana School of Religion, Bloomington, Ind., will be glad to answer questions.

(2) The interdenominational school of religion, controlled by a representative board, and not an integral part of the college or university but recognized academically by the institution. An outstanding illustration of this type of work is the Bible College of Missouri, at the seat of the University of Missouri, Columbia, Mo. Write to Dean G. D. Edwards.

(3) The school which is a recognized department of a college or university, and which is controlled jointly by representatives of the university and the churches. The conspicuous example of this ideal development is found at the University of Iowa, Iowa City. Write to Dr. M. Willard Lampe.

(4) Courses given in local churches on Sunday or during the week, which are of such a grade that the college or university gives credit for work done. Churches at Manhattan, Kansas, (Kansas Agricultural College), have had such a scheme.

(5) Non-credit courses conducted in the churches, as a part of the program of religious education. Several methods are used: a four-year curriculum has been outlined and is followed (Rev. M. S. Bryant, 807 South Fourth St., Champaign, Ill.); the teacher and pupils decide each quarter on the subject to be considered and the text to be used; a free-for-all discussion program is engaged in without text or detailed outline.

(6) Leadership training and mission study courses. One of the results of the religious program among students should be that graduates become active, intelligent and skilled leaders in the churches—advisors of young people, teachers of classes, etc. For this, they should have some specific preparation. This may be by an informal consideration of some of the problems to be met in the churches and communities to which they will go, or by the

pursuit of units of the Standard or Advanced Leadership Training Courses. For suggestions, write to Dr. F. L. Knapp, the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

COURSES OF LECTURES

The leader will find that the church must make a variety of appeals in order to secure the interest and meet the needs of different temperaments and types of students. Some will attend the services of worship, others prefer the strictly intellectual approach, many want primarily an opportunity for self-expression. Series of lectures find a place in many programs. As a rule, they should cover a limited number of weeks—perhaps, six to eight—and should be calculated to answer a felt need in the student body. Types of courses which have been found helpful include:

- Orientation courses for freshmen
- Summary courses for seniors
- Discussions of problems connected with home-making
- The relation between the sciences and religion
- The teachings and practices of the various religions, including several of the main divisions of the Christian church.
- Present-day social issues
- World issues of Christianity

DISCUSSION GROUPS

Some leaders feel that discussion groups yield comparatively little in sound information, religious experience, or moral determination. Nevertheless, they are a popular method of work with students, and they undoubtedly do more than merely hold the interest. The discussions are held in church buildings, campus buildings, fraternity and sorority houses. The programs are of several types:

A connected series on a single central theme, running through a month or a quarter.

An unrelated series built up out of subjects that have been suggested by students.

An unrelated series depending upon the interests of the leaders chosen.

A series which follows some text-book or outline as the basis.

A series which involves the question box—adult leaders guide the discussion of questions which have been handed in in writing.

The leadership of discussion groups is very important. There is no common agreement among students as to their preference. Three methods are widely used:

Meetings led by students themselves. This gives an opportunity for larger self-expression. A difficulty is to get enough advance preparation made so that sufficient facts are in hand.

Meetings conducted on the forum basis, with different adults furnishing the talks.

Meetings led by a chosen adult, the discussion being generally participated in. One pastor, (Rev. George A. Andrews, Tucson, Ariz.), has found this method more useful to the extent that the spirit of informality prevails. He has called his evening meeting "student conversations."

DRAMA

The church realizes today that dramatics may be much more than entertainment; it has in it the possibility of achieving high religious results. While not much has been made of this element in student churches—often because of the crowded schedule which college people face—there are three ways in which leaders have included dramatic elements:

Dramatizations as a regular phase of the year's program. The Congregational church of Manhattan, Kansas, gave five dramatic presentations during the year, three of them by high school pupils and two by college students.

The reading of great plays together. This may be done half a dozen times a year with great profit.

The study of dramatic possibilities, as a part of the leader's responsibility in the home church after college.

THE USE OF BOOKS AND PERIODICALS

There is a wealth of current help in books and magazines. One of the educational fruits of a college course should be the continuing intelligent interest in worthwhile literature. The church can help in a number of ways:

Having a collection of good new books and of good magazines in the rooms frequented by students. A selected list of the best recent articles may be posted.

Having a current events meeting once a month, based upon some of the materials in recent periodicals.

Making a great book the basis of several weeks' discussion, the chapters being reviewed by different students.

Reading together a fine story, now and then.

A Book-of-the-Month review. Once a month someone may give a review of some new book. The pastor may, in some cases, introduce the newest books on religion in this way.

A special book review club. Campus work often includes a number of "interest groups." In some centers, a small club may want to do nothing but review and discuss books. Such a group had a successful history at Central Church, Topeka, Kansas.

SERVICE

Students often think themselves too busy to undertake any responsibility for church work. The fact is that they will always be busy in the future, and that some form of service should be expected of them during their college years both for their own sakes and for that of the causes which need their active support. This service should be a means of developing interest and skill in Christian service.

The following are a few of the ways in which students are employed by church leaders:

Teaching a class of primary or junior children in the church school. Thorough preparation should be expected. This college experience should thus contribute to the teaching force of the church school to which the graduate will go from college.

Assuming responsibility for certain phases of social service, either as an individual project or as one element in the program of a recognized local social service agency.

Making a regular contribution, financially, to the religious work of the church—both local and world-wide. Many students have no idea of the extent or character of the extension program of their denomination. A critical study of this program may easily result in a whole-hearted financial contribution.

Deputation teams.

PASTORAL SERVICE

One of the most useful contributions of the student church is that the pastor and his staff serve in lieu of parents and pastors and home friends. If the opportunity is given, and the staff members invite genuine confidences by their sympathetic attitudes and their intelligent counsel, students will come with all manner of problems and interests. The pastor thus becomes an advisor on all subjects from the selection of courses of study and

the love affairs of young people to the most basic problems of spiritual adjustment.

In order that he may be equipped to undertake this work most effectively he must keep himself informed regarding the newest methods of personal interview, of personality-adjustment, etc. While he will not follow the faddistic developments of some of the new psychologies, it is important that he have some knowledge of psychiatry.

Even though it may seem that students are very busy and in the midst of a great social whirl, it is nevertheless true that what many of them want most is friendship. This is, after all, the great opportunity of the religious worker: to make himself a trusted friend, who does not obtrude himself upon students but who is always ready to listen and help, who considers these young people as part of his normal parish and shows his pleasure at their successes and his sympathy in times of defeat or need.

SOCIAL LIFE

The church organizations do not need to compete with the social life of the campus. But at stated seasons, the church should have the right-of-way. The school authorities will usually agree to this provided regular application is made, early enough to be included in the social calendar for the year. In addition, there will need to be occasional parties. The number of these should be determined in the light of campus needs. It should be remembered that where there are thousands of students there are always many who are "left out" of the good times fostered by the eclectic groups. One of the real services of a Christian organization is to furnish good times at the week end for those who are lonely. It is likewise a duty to impress upon some of the more fortunate students their obligation toward these less popular members of the student body, and to enlist them in a project which will lead them to show genuine Christian neighborliness toward those who are outside of their own "set." In addition, many of the young people at college should develop skills whereby they may go to the church in the "after college" town, there to lead programs of recreation which are educational and full of interest.

The social programs which the churches sponsor should not concede a particle to the practices of other groups in the matter of ideals or standards. But they should be so full of thrills and fun that they will not compare unfavorably with the parties of other groups. This means that much originality and hard work must go into them.

ORGANIZATION

The problem of organization is a very difficult one. It has many angles. Only a few guiding principles and general suggestions can be given here. As to guiding principles it is well to note the following:

Organization is a means to ends; it ceases to be effective to the degree to which it becomes the end.

Organizations cannot be looked upon as permanently fixed. Many changes must take place during a six-year period.

As a general theory, it is right to say that there should be as much unity as possible—no more organizations than are needed. But, because student churches deal with many persons of many tempers, it is often necessary to work on the basis of a variety of "interest groups."

The various organizations in a church should be a part of the church itself—the part bears a relation to the whole and is not greater than the whole.

The various religious groups—church and non-church—should be related to each other in a working fellowship and should plan their programs cooperatively—not competitively.

The Church.—There are churches which are distinctly student and faculty churches—*e.g.*, Episcopal at the University of Pennsylvania and the Baptist at the University of Illinois. The Congregational Church, Crete, Nebraska, made it possible for the students of Doane College to maintain a student church which was responsible for certain services of its own.

Most churches, however, are town-and-gown in their make-up, with the control resting entirely in the hands of the local resident parish. Many leaders believe that the best possible plan is to enable the students to share a normal church experience, young and old in fellowship together. In order that this may actually be the situation, it is important that students be represented on the church committee which bears responsibility for student

programs, that adequate quarters be provided for student activities, and that the maximum of student initiative and creativity be afforded.

Student Organizations. It is generally unwise to mix high school and college groups. There is a theoretical social advantage in having students and post-high school (business) young people together. Usually, it is found better, however, to have student groups separately organized.

National affiliations. Many evening groups retain the name, Christian Endeavor, Epworth League, etc. Usually, in such cases they develop a program somewhat different from that provided by these organizations for their general young people's constituency.

Denominational clubs. Several of the denominations have a national fellowship of their local student groups. Dr. C. P. Harry, 210 West Furnace St., Norristown, Pa., will give information regarding the Lutheran clubs; Rev. C. Leslie Glenn, 281 Fourth Ave., New York City, concerning the Episcopal groups.

Fraternities and sororities. Some local churches have organized their student work into Greek letter chapters, some of which have national bodies. These, in some cases, form an inner circle of workers who have gone through a process of intensive denominational education before being initiated. There is always danger in Greek letter organizations if they tend to monopolize the interest or leadership—the church must make its appeal to a large group and must not be satisfied even with an effective small circle of workers.

Life work groups. On many campuses there are organizations of young people who are interested in the ministry, missions, social service, etc.

RELATION TO THE CHRISTIAN ASSOCIATIONS

There are many conflicts—sometimes open and sometimes concealed—between church leaders and Christian Association leaders, local and national. But there are numerous illustrations of hearty co-operation between the groups. It is scandalous if Christian leaders, local and national, do not have the will to work together. Where there is a will, many points of co-operation can be found; where co-operation has begun the larger unity will come. The churches, if they are Christian, will desire the widest success for the total program. The associations, if they are

Christian, will not consider themselves substitutes for or competitors of the churches, but co-operators in the establishment of the Kingdom of God in the lives of students and on the campus. The important thing is that both agencies shall come to think of a single program, in which each takes its appropriate part.

COOPERATIVE PLANNING

This is not the place to discuss what will be the ultimate way out of our divided organizational life. Rather it is an opportunity to suggest a variety of methods and degrees of co-operation and unification.

A single interdenominational Christian church. The People's Church (East Lansing, Mich.) is thoroughly interdenominational, maintaining its relationships organically to four denominations which helped to establish it and which assist in its maintenance. The Christian Associations are also related to the common program.

United Christian Work. At the University of New Hampshire (Durham, N. H.) the church boards and the Christian Associations join in maintaining a single staff, which represents the work of the churches and the associations. A future development will doubtless be a closer linking up with the single community (Congregational) church.

A co-operative staff of pastors and secretaries. The Cornell (Ithaca, N. Y.) and Pennsylvania (Philadelphia) plans are considered ideal by many leaders. Each large denomination employs a university pastor, the Y. M. C. A. has its secretaries. Each functions in his distinctive capacity; all are members of the staff of the all-inclusive organization; each also has some specific general responsibility: deputations, vocational guidance, etc.

An informal type of co-operation. At the University of Illinois (Urbana) there is no formal organization of workers as at Cornell and Pennsylvania. But the leaders are of a mind to work together and they plan their year's program together, agreeing upon certain activities to be undertaken unitedly, upon a division of responsibilities, etc.

A council of church groups. This is a representative council of young people's clubs and societies, which meets regularly to plan and report. This is quite possible and necessary at smaller colleges where professional workers cannot be employed. The Christian Quest booklet, "Youth in Co-operation" (25 cents, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.), deals with methods of organizing such young people's groups.

A workers' council. Where no formal method of organization is possible or necessary, there should be a regular monthly meeting of pastors, secretaries, etc. This will quickly overcome the separateness and sense of competition which often exists.

USEFUL PERIODICALS

Student workers should keep informed as to the developments in the field of religious work among young people. Many of the magazines of general religious and cultural value are of the greatest worth. But those which deal specifically with student life include:

Denominational and other religious journals.

Periodicals published by young people's societies and leagues.

CHRISTIAN EDUCATION, 111 Fifth Ave., New York, N. Y. \$1.50 per year.

Association of American Colleges Bulletin, 111 Fifth Ave., New York, N. Y. \$3.00 per year.

International Journal of Religious Education, 203 N. Wabash Ave., Chicago, Ill. \$1.50 per year.

Religious Education, 308 North Michigan Ave., Chicago, Ill. \$5.00 per year.

The Intercollegian, 347 Madison Ave., New York, N. Y. \$1.25 per year.

NATIONAL INTERDENOMINATIONAL AGENCIES

It is impossible to list all helpful organizations, but there are many which bear direct responsibility in the young people's and student field.

The Council of Church Boards of Education, 111 Fifth Ave., New York, N. Y. (The interdenominational agency directly representative of church boards of education in the college and university field.)

The International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill. (The interdenominational agency directly representative of the churches in the field of the program of religious education.)

The Federal Council of Churches of Christ in America, 105 E. 22nd St., New York, N. Y.

The Missionary Education Movement, 150 Fifth Ave., New York, N. Y.

The Young Men's Christian Association, Student Department, 347 Madison Ave., New York, N. Y.

The Young Women's Christian Association, Student Department, 600 Lexington Ave., New York, N. Y.

International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.

THE PRESENT STATUS OF RELIGION AT UNIVERSITIES

MILTON C. TOWNER,

President, Conference of Church Workers in Universities
and Colleges of the United States; Professor of
Religious Education, University of Missouri

If it is true, as has so often been said, that "as go the universities so goes the world," then the place of religion in the life of the university becomes a matter of paramount importance and interest to all who are engaged in a Christian educational enterprise.

Is religion closely enough related to education in its scientific and technical sense to get a hearing before the masses of students and faculty in our great centers of learning? My belief is that religion and education are natural allies. Of course it is true that they have not always been associated together. President Burton says:

When religion has undertaken, as it sometimes has, to suppress freedom of thought and force conformity of opinion, it has tended to destroy education even when ostensibly maintaining it. When education has aimed wholly at preparation for some gainful occupation, or has defined itself wholly in intellectual terms, and has ignored or denied the right of the spirit of man to reach out after those higher spiritual possibilities which we confess cannot be reduced to scientific statement, then education has become the foe of religion. Both of these are abnormal situations however frequently they may arise.

Nevertheless, however natural we may consider the relation between religion and education, and however true it may fundamentally be that both education and religion recognize and have to do with the spiritual power as over against an exclusive attention to the physical and material, it remains that education particularly in America has been developing in recent years a most devastating philosophy of pure mechanism and practical utility. God pity us that the superficiality of the American mind has

contributed to the world's philosophy nothing save pragmatism, behaviorism, and humanism.

There was a day when theology sat on top of the world as queen of the sciences and with her scepter of dogmatism ruled the thought-life of the world. We are all duly grateful that that day has gone, but another, no less rigorous in her demands, has usurped the throne and has completely captured the human mind. The sciences has developed a theory of knowledge which finds its most dogmatic expression in such a book as *The Twilight of Christianity* by Harry Elmer Barnes. The devastating character of such a book is revealed not simply by the presentation of deserved criticism of the wrinkles in the cloth of Christianity but rather in the frank and absolute denial of the very existence of the spiritual. There is no getting around it; this is the theory of knowledge which the physical sciences have developed. One of the most discouraging features of the situation is the lack of understanding on the part of religious leaders that it is not simply upon the trappings of religion that the scientific spirit makes its attack but rather upon the very foundations of reality itself. The spirit of religion will make no headway at our universities until men who are trained to think clearly and incisively have learned how to cope with the spirit of irreligion. More than anything else the American university needs religious leaders who are the intellectual peers of the institution.

If we may turn now to the more encouraging part of this report, we shall find that accomplishments already attained and hope held out for the future by persons who are actively engaged in religious work at universities far outweigh any discouraging elements. Consider first the university pastor movement which had its rise approximately forty years ago and which is just now developing a consciousness of its mission. In the early days of this movement the university pastor went to the campus as a reformer trying such techniques as he knew in attempts to save students from the ill-effects of the educational enterprise. Through a series of vicissitudes he has come to discover that he is part and parcel of the educational task and is now looked upon by many university administrators as the essential person in the establishment and maintenance of moral and spiritual health on

the campus. As an officer and regular attendant upon the meetings of the Conference of Church Workers in Universities and Colleges of the United States in recent years, it has been most gratifying to me to note the increasing number of individuals who have accepted responsibilities as university pastors not as a stepping-stone to some more important vocation but rather as a religious responsibility and opportunity to which they may dedicate their lives. The university pastor is rapidly discovering his function. Early returns which have just been received on a professional activities' analysis of the work of these people indicate that they are engaged in a work which in its challenge, opportunity, and accomplishment is not surpassed by any other form of Christian activity in America. One of the most impressive and encouraging signs of the times is the interest of the church in establishing and strengthening its work at the state universities. This interest is doubly encouraging in the light of the words of President Frank Strong, then Chancellor of the University of Kansas, spoken here in Washington eighteen years ago. He said:

While the Christian church has recognized its responsibility in connection with its own schools and has shown great persistence in the support of education when controlled by the church, it has been strangely blind to its duties toward education controlled by the state. Our denominations have never given an adequate and sympathetic consideration to this great body of young people. On the contrary the attitude of the church, as a whole, has been to make them feel that they are either looked upon with grave suspicion by the denomination itself or cast out as unworthy of the watch-care and guidance of those who control the destinies of the denomination.

If that were true eighteen years ago, it certainly is far less true now. President Stratton D. Brooks, of the University of Missouri, under date of January 6, 1930, said:

During the last fifteen or twenty years there has been a very manifest change in regard to the relation of the various churches to the problem of religious service to the students of the University. There was a time when the church colleges were bitterly antagonistic and a large number of

Christian people were suspicious of the religious atmosphere of the state universities. This condition has practically disappeared, due in part to the increasing growth in mutual understanding and toleration, and in part I believe to the very rapid increase in college attendance which has given both the universities and the church colleges more students than they have been able to finance. . . . The result has been both a close cooperation between the University and the local churches, and a general cooperation of the denominations throughout the state with the local churches at the university field in their work for students in the University.

A very large share of credit is due to the university pastors who have continuously and patiently informed the church of the opportunities and responsibilities to young people under their care. The church has reason to take courage when it considers the work of this group of nearly four hundred men and women.

Closely related to the university pastor movement and growing largely out of the work of the university pastors themselves is another sign of good omen. Among the major denominations at least, there has been an increasing interest in the support of church workers at university fields, in strengthening the local church by providing adequate leadership and equipment to minister to the hundreds of young people for whom that church would have no responsibility if it were not a university community. The establishment of Wesley Foundations and Westminster Foundations and others in providing a "home away from home" has made heavy impress upon the life of some of our universities.

In the third place, we have reason to take courage because of the school of religion movement which is rather rapidly gaining enthusiasm and support. Such outstanding examples of cooperation among the major religions of America as are to be found at the University of Iowa and the University of Missouri are an indication of the fact that religious understanding is on the way and will probably progress about as rapidly as Protestantism will allow. In these schools of religion hundreds of young people are given an opportunity to study religion under the same academic conditions required in the rest of their work and in at least one case, the University of Missouri, it is possible

for young people to major in the field of religion securing one or more degrees from the University. Schools of religion are to become a most vital factor in the maintenance of high moral and spiritual idealism at the universities.

In the fourth place, we may take courage in the fact that during the past six or eight years the movement to establish on university campuses a cooperative religious council or conference through which all religious activities and programs are cleared and administered has spread from one or two institutions until nearly every state school now has some such council either functioning or in prospect. This means that large numbers of young people are given opportunity while at the university to actually engage in religious work of a cooperative character and that the spirit of competition sometimes prevalent among religious groups is reduced to a minimum. At the University of Missouri the Student Religious Council is functioning so efficiently that the President of the University says concerning its work, "While there is no way to prove it, I believe that a higher percentage of our four thousand students is actively engaged in some church work than would be true of four thousand people of similar age who are not attending college." The worship and activity programs of these young people's church groups about the University have resulted in the hopeful discovery that in addition to the important preaching function there are other equally important means of reaching youth religiously.

In the fifth place, it is gratifying to report that while there has been considerable expansion of the student division of the National Council of the Y. M. C. A. there has been a growing tendency to train their leaders in such a way that they may fit into the local field in the cooperative movement already established. Instead of the competition of former years we seem to be entering upon an era of real and vital cooperation.

In the sixth place, one would not be dealing fairly with the situation if he did not take into consideration the growing number of university professors whose instruction is becoming student-centered rather than content-centered and who are sympathetically cooperating with departments of personnel guidance

and student counselling, in helping students to make adjustments on personal, social, vocational, and religious problems. One of the more important studies in the field of personnel guidance has recently pointed out that failure to make proper religious adjustment while in college stood first among the seven primary reasons for failure in college. Such studies will continue to influence both content and method in university teaching and will tend to lay emphasis upon individual excellence as against mass production.

Last but by no means least, we may take courage in the fact that there seems to be a growing tendency on the part of the church workers at universities to liken religion to the great fundamental human experiences and needs of life. Students and faculty alike want a religion that provides an immediate control in their own lives and in the lives of others. They want a religion that is likened to the love of parents for children and which satisfies the demand of the human heart that man be lifted to sonship with the Divine parent. Evidence that the presentation of religion as a life to be lived has challenged youth in our universities is borne out by the increasing number of young men and women going out yearly from these schools into full-time religious work.

One must not be too optimistic concerning the present status of religion in our universities; but never was the opportunity more alluring and the challenge to Christian service more inviting than now.

Everybody knows that the real life of religion springs from what may be called the mystical stratum of human nature.

William James.

"WHAT IS THE JOB OF THE UNIVERSITY PASTOR?"*

WARREN F. SHELDON

Secretary of The Wesley Foundation Joint Committee
Methodist Episcopal Church

There are three distinct though inter-related types of activity in the program of the churches located in college or university communities with which the Wesley Foundation program is concerned.

First, that of the pastor of the church who preaches regularly in his own pulpit to a mixed "town and gown" congregation; third, that of a professor who gives courses for curricular credit in a school or department of religion or religious education; and, second, between these two, that of a full time worker with students, frequently called a university pastor or an assistant or an associate pastor, not in the general utility sense of being a parish handy man, but for those phases of the program relating directly to the student constituency.

It is easy to see and define the position of the first man—the pastor-preacher. Every church has such a leader. It is easy to see and define the position of the third man—that of the pastor-professor. Every college or university has professors and the pastor-professor, more often talked about, than seen, is nevertheless a well known individual, though the school of religion adjacent to a tax-supported institution of learning is only beginning to be recognized.

It is not so easy either to discern or define the task of the man or the woman whose activities fall in the intermediate zone, between the pulpit on the one hand and the professor's chair on the other. Possibly we might call this intermediate zone a "twilight zone" if we can think of twilight as indicating, not the close but the beginning of the day, and permit it also to carry something of the significance of bringing a new person into the world. For despite complexes, and electrons and radio activities and relativities and oil wells and motors and stock dividends,

* A paper prepared for the North Central Regional Conference of Church Workers in Universities, Champaign-Urbana, Ill., December 31, 1929.

there are still people on this planet who as yet are unable to believe that the Man of Nazareth did not say to one who apparently outranked him socially and in the market-place: "Ye must be born again."

I hasten to express one conviction regarding the difficulties we encounter when we try to discern and define the business to be done in this intermediate zone. We are in great perplexity and many intelligent men and women can say many true and more or less contradictory things about it because at present we are trying to crowd into the task of one individual activities which require the time and attention of a group or staff of several individuals.

One further preliminary. To use a musical figure, in the analysis submitted thus far I am trying to strike, not a note but a chord. It is, unhappily, in some places a lost chord. The representative of each of the three major types of activity mentioned must be competent for his own detail and be also consciously and unconsciously, a team-worker. Unless these individuals are on the same key, in harmonious, symphonic procedure, if you please, we cannot hope anywhere to have anything like an adequate constructive, improving Wesley Foundation program. It is fatally easy these days for men to have specialties and become absorbed and detached and superior. Under such circumstances the enemy does the scoring.

What are we trying to do with our lives anyway? What are we trying to do with students? What are the churches and universities for? Are we trying to get something or learn something or teach something today and add something to it tomorrow? Are we trying to learn to earn an easy living on weekdays and how to be comfortably Christian on Sundays?

You remember Browning's "Abt Vogler." The poet musician gives us a fine figure for our own objective, and essential method.

But here is the finger of God, a flash of the will that can,

Existent behind all laws, that made them and, lo, they are!

And I know not if, save in this, such gift be allowed to man,

That out of three sounds he frames, not a fourth sound, but a star.

The gospel is more than a new factor or a new item or a new element in life. It is the magic by which, "out of three sounds,"

God frames "not a fourth sound but a star." That figure expresses the function of religion in education and suggests an ideal relation of the church to the university. The university is the fact-finding institution. It weighs pretty much everything in its balances except the imponderables. The church is the coordinating institution with some particular genius for evaluating and producing imponderables. It welcomes facts, theories, principles, the results of the researches, weighs and blends them all into majestic music.

Something like this the church must accomplish within herself if she is to accomplish such an object in the world. The church by the university is more than a sermon here and a lecture there with a variety of social functions in between. The Wesley Foundation movement is not interested in adding new items to the church calendar or in finding new ways to spend money. It is not trying to develop a very definite technic for a new ecclesiastical profession which a man may follow without interfering with anybody else or having anybody else interfere with him.

Whatever details may be affected by it, and whatever the conditions and complications may be, this movement seeks to help a church hardby the university to help people, older and younger, more learned and less learned, toward that harmonized or unified character and life that will help both the church and the university to contribute more largely to the complementary civilizations essential to a new earth and a new heaven.

"Consider it well: each tone of our scale in itself is nought;
It is everywhere in the world—loud, soft, and all is said:
Give it to me! I mix it with two in my thought
And there. . . ."

"Out of three sounds, not a fourth sound, but a star!"

On this platform, then, "What is the job of the university pastor?"

The president of a well known theological seminary is reported to have said, "I prefer, as a candidate for the ministry, a man who, if he does not become a minister, may become a pirate." That statement goes also for the "job" under discussion as indicating, under God, something of the self-reliance and desperate earnestness this business demands of its devotees. You remem-

ber the words: "I have a baptism to be baptized with and how am I straitened till it be accomplished."

There must be desperate earnestness in the heart of the man or woman who dares to try to be a successful university pastor—a pastor in a community composed of many young people who are studying and of many also, who seldom permit their studies to interfere with their "college work." Of course, there is considerable steady studying aside from the hectic periods when grinding is the vogue. Of course, also, where thousands of students are spending seventy-five per cent or more of their waking hours away from the presence of their professors there is many a student who was well described by Chaucer when he wrote of the Sergeant of the Law:

"Nowher so bisy a man as he ther nas
And yet he seemed bisier than he was."

Furthermore, there are multitudes of students earning their way along at a very trying rate. It is easy to be very much occupied on or about a campus. It is another matter for a university pastor, without seeming sometimes to be busy doing little or nothing, to be patiently, wisely, steadily doing a man's work in a community which is cumbered with many "goings-on." To be in it all and yet not too much of it. Under many guises to have a task of your own and pursue it as a veritable hound of heaven—that is the gist of your "job."

When the United States declared war against Spain, it was necessary for someone representing the American Government to take a message to Garcia, who was commanding the hard-pressed Cuban forces somewhere on the island, no one knew exactly where. Accordingly a man was chosen to land alone somewhere on the coast and make his own way into the interior, find Garcia, if alive, and deliver a message. No particular instructions could be given such a messenger. The particulars were up to him.

The churches and the people back home realize full well that there is big business afoot at the colleges and universities. Vital issues are at stake, vital to students, to parents, to churches, and to civilization itself. The churches and the home folk may not see very closely just what ought to be done under the circum-

stances. Nevertheless, the conditions are very real. The issues, trembling in the balances, are vast. In a word, the churches are saying in effect to men and women like yourselves: "Take a message to Garcia." The job of the university pastor is very much like that—plus, it may be, the writing of the message itself. So much for generalities.

Assuming without further discussion that the work you are doing began as an expression of affectionate, high-minded and sincere convictions in the churches and homes from which professors and students alike have come, I submit a few specifications.

The job of the university pastor is that of the contact man or the liaison officer. The very ideals which made the universities possible were nurtured for the most part in hearts and homes and churches which these pastors represent.

Your work may look like a new calling in an age of many necessary specializations, but the ideas and the ideals at the heart of it are not new. They are very, very old. They are sanctified by a holy and unbroken succession from the day Abraham "went out not knowing whither he went" and the moving tent of a Semitic shepherd was the only temple built with hands dedicated to the living God. They were operating when Jesus went up into a mountain and called thither a group of men "that they might be with him."

"Old stuff," you say. Yes, it is. And it is new every day and every night on every university campus in this land. Churches are conservative. Universities are critical. Parents, as a rule, are older, and may, for a few years, at least, be wiser than their children. At any rate they are different. Whatever the geographical facts may be, "going to college means going away from home to college." Conditions change for the student. The very atmosphere changes. New influences and new opportunities abound and may bewilder him. There may be many faults, foibles, limitations or weaknesses in home or church practices which contrast unfavorably with the lore and the lure and the facilities of the university. The pauper who becomes a prince in a single day hardly makes a greater transition than some students make from a workaday home to "marble halls," club house cozy nooks and a concrete stadium.

Students are out to make progress. That is what the university is for. Yet, howsoever glittering the kaleidoscopic campus life may be there are abiding human values which may be obscured by the kaleidoscope. Some new things are very tawdry and they may not be quite as new or true as they appear to eager, hustling youth. Young men may wisely seek new settings for old jewels. And sometimes, unwisely, they may exchange old jewels in old settings for imitation jewels in new and very costly temporary settings.

"New wants, new ways, pert plans of change,
New answers to old questions strange,
But to the older questions still
No new replies have come or will.

New speed to buzz abroad and see
Cities where one needs not to be,
But no new way to dwell at home
Or there to make great friendships come."

It is true, both of the home and of the church, that a man's "foes may be those of his own household," and it is also true that in his own household a man may find his very wisest friends. A clever French officer, familiar with the blunderings of the War Office behind him and the ingenious courage of the enemy in front of him once said, "Hannibal had but two enemies, Rome and Carthage." There may be moments when it may seem that you have but two enemies, the world and the church. You need wisdom in such moments, and insight and courage and faith.

Through a period of inevitable stress when outer forms and inner values, old organizations and new combinations are presenting themselves in conflicting ways, the churches in their relations to the students need contact men or liaison officers. Crude and imperfect exteriors may carry deep within them abiding values you are set to preserve. Something of this was in the mind of James M. Barrie, when in his Rectorial address to the students of St. Andrew's in Edinburgh, he said: "Mighty are the Universities of Scotland, and they will prevail. But even in your highest exultations never forget that they are not four, but five. The greatest of them is the poor, proud homes you come out of, which said so long ago: 'There shall be education in this land

She, not St. Andrews, is the oldest university in Scotland, and all the others are her whelps.' "

Amid many changes, confusions, perplexities, to be a contact man, maintaining currents of spiritual communication, feeding inner springs vital to character—that is the first major element in your calling.

Another element. It is your job to be a friend in time of need. The career of a student is a continuous transition and there may be more than one crisis in it. The first time George Gordon kept office hours as a university preacher at Harvard, two students called upon him. "One came to inquire the way to the bursar's office, the other to the Kingdom of Heaven." Someone has defined the modern saint as "Johnny-on-the-Spot whatever needs to be done." You are "called to be saints" and very much up to date. There are many little things to be done and not a few large ones as well. You cannot stand upon your dignity very much. You must be, in some decent sense, a good mixer. But you must also have dignity, capacity and character. The kind of personality you need most is chiefly personal worth. Virtue cannot go out of you in time of need unless there be virtue in you. You must have hidden springs of deep water. There is many a great word in the old Psalter—here is one of them. "Glorious things are spoken of thee, O city of God—all my springs are in thee."

One of the finest tributes I ever heard for a university pastor was given by a Chinese student who, in presenting this pastor as the toastmaster at a cosmopolitan club banquet, introduced him as "The Towel Master." Then the student recounted some of the services this pastor had rendered, little and large, as suggesting One who girded himself with a towel. I cannot say what services are little. Some, certainly, are very large. It is a great reward to be regarded as a "Towel Master."

Another laurel wreath was bestowed in my hearing by a young alumnus of some distinction upon a pastor of small physical dimensions who had moved to another field. This alumnus said: "I remember that man as five feet two inches of alert Christian manhood. He gave me a conception of Christianity that will stand under fire in the twentieth century or any other century." How is that for a definition of your calling?

A good physician must be a good diagnostician, and so must a university pastor, if he would be a friend in need. The Great Physician was a patient listener and a wise discerner of the thoughts and intents of the heart. There may be a few Pharisees in your community, and there may be a great many publicans. In either case you have a job.

Another element. There is growing in the universities of the country in one form or another a practice which is called in some places "the tutorial system." Unofficially, without any faculty standing, you have perhaps unconsciously been playing a part in a churchly tutorial system. One of the ablest pastors of my acquaintance, in his work with students, is wellnigh a model tutor. And one of the ablest secretaries of my acquaintance—that is to say, Harry Stock, is functioning very much in that capacity for all of us. The old classification, "good, bad and indifferent" may describe comprehensively any community of students. Guide the good. Arouse the indifferent. Recall the bad—and all in the tutorial manner.

We need well-equipped and ably-manned churches in university centers to serve as laboratories for many students who are quite willing to be interested and active in the life of the church—not some day, but today. Student years may be preparatory years. They are certainly also years of life. Blessed is the man or the woman who can serve as a tutor for students in a church edifice, organization and program worthy to be called a churchly laboratory. In classes, discussion groups, devotional or expressional meetings and some community activities the possibilities are legion.

Tutorial is not a very dignified word. It hardly suggests vaulting ambitions. What of that? Have you forgotten, "He must increase, I must decrease?" You may bring in occasional speakers—the fewer the better, as a rule. The point of "diminishing returns" from the use of peripatetic stars is in sight when you start. All-the-year-through programs are your business and the tutorial method, I think, is your hopeful model among methods.

For one specific item I suggest the introduction of a genuine study of the social creed of the churches as one staple for every

student generation, and possibly in varying forms for every class of students. Time forbids dwelling upon this point at any length. I believe the study of this creed would ramify widely, deeply and helpfully into all our religious theories and practices, and possibly open an effectual door toward the goal. A scientist of some standing whose attention was recently called to it, said to me: "I ought to have been a member of this church years ago. I didn't know the churches included creeds like that in their teaching." What is the creed nobody knows? It is not "the social creed of the churches," the distilled essence, as it were, of no small portion of the gospel of Jesus. I inquired recently for a copy of this document at a well advertised depository of Christian literature, but it was not available there except in books of reference. "There is no demand for it," the polite salesman said.

There is ample exercise for a staff of competent tutors in the study of this creed for a term or a semester or a year. A portion of the point I am trying to make here is that a very important element in your task is the multiplying of yourself by discovering and enlisting many co-workers—an element distressingly difficult in many places despite the presence of hundreds of learned people who are members of churches.

Again—the job of the university pastor is that of a pioneering builder. It doth not yet appear what you shall be, nor what this university pastor movement will become. While in one sense it has passed the experimental stage, in another it will always be experimental. We have not started an incidental battle in this business. We have begun a war.

The churches, conceivably, if they could, might endow men to carry on certain programs, but happily they cannot afford such a practice. So they are sending you to warfare almost at your own charges, telling you to pick up your living off the enemy, if you can, or off your friends, if you have any. Your job among other activities is building an enterprise that will outlive you and enlist many co-workers. Today each one of you, almost alone, is blazing a trail along which groups of workers will follow. Some day a considerable number of people, planning and working together, will be making a better job of your present assign-

ment than you are able to do. No pastor, single-handed, can do all that needs to be done in any field. Yet you must try to do these things and at the same time build up an organization, an enterprise, an institution, it may be—three parts spirit and one part body, alive and resilient enough to keep on growing whatever happens and compass much more adequately than any of our present programs the possibilities already in full view.

Is this a burdensome word? It often is, I know. Be persuaded it is a burden which may also become an inspiration. The very weight of it may lift you far beyond your present strength.

To discover his task and perform it and also implement it—that is the three-fold job of the university pastor.

You are building and may be building amidst all your activities, better and larger and more abidingly, cooperatively, not competitively, better and larger, than you know. With much appreciation of your problems and of your privileges I salute you all. In days ahead when assemblies like this shall be reporting more perfect procedures and rejoicing in greater achievements every page in those glowing records will have been written by your painstaking, pioneering labors.

Among the speakers at the meeting of the Religious Education Association in Cleveland April 23-25 are H. Paul Douglass of the Institute of Social and Religious Research, Harry Stack Sullivan, secretary of the American Psychiatric Association, Frank J. Bruno of Washington University, George Johnson, executive secretary of the National Catholic Welfare Conference, Mordecai Johnson, president of Howard University, Hugh H. Hartshorne, Yale University, T. G. Soares of the University of Chicago, William Adams Brown of Union Theological Seminary, and J. M. Artman, president and secretary of the Religious Education Association, Rabbi Abba Hillel Silver and Newton Baker of Cleveland. See further announcement on page 518.

H. D. BOLLINGER

(Director of the Wesley Foundation, Purdue University)

QUALIFICATIONS OF THE UNIVERSITY PASTOR

The university pastor should be a courageous, congenial fellow who is on the quest of Christ-like living. He should be friendly, honest in his convictions, and, if possible, above the average in intellect among the group that he serves. Above all, he should be a human being without the accoutrements and trappings of the preacher.

The university pastor should be a specialist in his field. I am sorry to say that most university pastors that I know are using the job as a stepping-stone to what they call a "real" job later on. Furthermore, many of them are pastor's assistants. I have about come to the conclusion that to be a pastor's assistant is about the hardest job on earth. For an ambitious young fellow to hold the coat tails for an older ecclesiastic is an exceedingly aggravating proposition.

The university pastor should not be an assistant to anything. He should be a specialist in his own right. In fact, if I were a student in religious education in some university at the present time, I would consider that a full and complete study of the job of the university pastor would be a most alluring project.

FEEL THE PULSE OF UNIVERSITY LIFE

The university pastor should feel the pulse of university life. He should know the currents that blow across the campus. I believe that each campus has its specific atmosphere. Our friend should not necessarily trim his sails to the breezes that blow; but he should be keenly conscious of the atmosphere of which he is a part. In order to feel the pulse of campus life, he should enter into some campus activity. Perhaps he can judge forensic contests, officiate at athletic events (intra-mural, etc.), participate in music or drama, join the Cosmopolitan Club, or any other campus organization in which he can work and thus be a participating member of the campus life. If nothing more, I suggest that he enroll in some courses, perhaps entirely out of his field, in which he can have actual campus contact with undergraduates.

UNDERSTANDING THE MIND OF THE STUDENT

The mind of youth is a perennial problem and it is just as difficult to analyze today as ever. In the first place, the speaker believes that it is a mistake to label young people as "youth" and thus put them in a category where we will expect certain inevitable reactions. The "youth" on the campus are but a cross-section of community life. Human nature is essentially the same wherever it is. The only difference that we have been able to discern is that after they have been on the campus for a time there seems to be an inevitable sophomore campus sophistication that prevails.

The speaker also believes that, in some instances, these young people have been overrated as far as their creative intellectual efforts are concerned. In fact, one of the distinct shocks that I suffered when I first came in close contact with campus life was the apparent intellectual shallowness. A student is a victim of the same hurried life that we all lead. He is jammed into a mill that grinds out most of the intellectual process for him and he is granted a diploma on the proverbial silver platter. As far as I can see, the campus of today still hands out a well-cooked, ready-made education, patterned and cut to the normal B.A or B.S. or what-have-you requirements. In parenthesis, I want to add, that I believe that educators are conscious of this fact and are seeking ways and means to produce creative results. A student is the victim of the machine process. He gets his "preps" for the next day, he bones for the next quiz and he finishes the semester and his education *meeting certain requirements*. In addition to this he is swept onward by the tide of the spectacular and quite different-from-home campus life. At best it is a hurried machine process that beggars creative effort.

THE TASK OF THE UNIVERSITY PASTOR

(1) The university pastor should have a definitely outlined program so that he knows where he is going and why. The student is busy. When you ask him to do something he likes to be met with 1-2-3, something tangible and definite. There is danger in this but better that than nothing. A student has a certain amount of time, pep and energy that he will spend some-

where. I have never told a student this, but in the background of my mind as I look at a peppy "up-and-at-'em" collegian, I think "My friend, I hope to be able to give you enough religious work to do that it will take a good share of your spare time and that it will wear you out." This means that back of the program there must be a machine with coordinating parts and constantly on the job. Again I state, here is a danger. The religious machine may become like the campus machine and go round and round. But I still feel the necessity of a set-up and a program that will meet the student's pep and energy with something definite to do and worth while to accomplish.

(2) The university pastor should be a scientific personnel worker. Students have abundant talents which they do not have time to bring forth. You have to go after them and assume the responsibility of getting the right man in the right place. This I conceive to be one of the most important tasks of the university pastor, namely, to take the talents that John Jones possesses and get them into action in the right place. To illustrate: sooner or later, as a citizen in a community, John Jones, Purdue graduate, will have to participate in a drive. It may be as a steward in the church or as a worker on Team A in the Community Chest drive. In any case, the ideal situation would be, that, back in his days at school he was discovered by the chairman of our finance drive and put to work. Here he received his first practical experience which was invaluable to him later as a worker in a drive and as a personality in a community. As this paragraph is written, I can call to mind any number of students whose distinctive talents were discovered and put to work through the medium of our organization. We have places and jobs for those interested in drama and music, for electricians, poster and sign painters, decorators, finance wizards, home economics workers, etc., etc. Behind all this the university pastor should be a back-of-the-scenes operator, not pulling strings to make the puppets jump but a genuine counselling executive who makes the show go.

(3) The university pastor should have a mental as well as a card index file of his flock. Personally, I am sorry to admit that I am not an office fiend. All power to those of you who are. I

can imagine that if a university pastor carefully kept all the personal data regarding his clients and then scientifically used it, it would be a wonderful thing. I want to be that way some day.

(4) Of course, the university pastor should be a spiritual counsellor and adviser. He should be a specialist in contacts. There are only certain times when you can see a student or when he wants to see you. Consult his schedule and hunt him up at a time convenient. A large number of room visits, hospital calls, etc., will have to be made. A formal time to do this probably will not count for much, for a student can be caught best in the naturalness of campus contacts. Also, stated office hours do not amount to much, although they have their place. Non-scheduled bull sessions yield the best results. Talk to a fellow where he is and lift him to where he has never been.

(5) Be a participant in some kind of interdenominational effort. There should be some kind of "Federal Council of Churches" on every campus and I believe that every university pastor should be a participating member of it. Organic union is still beyond the horizon and our task now seems to be to federate our objectives.

(6) Do I need to add that a university pastor should practice what he preaches? He should avoid anything that is pasted on his personality such as piousness, religiosity, bluff, sham. On the other hand, he should be realistic, natural, honest: intellectually and spiritually alive.

OBJECTIVES

(1) The orientation of the mind of the student. Help him to find himself. Many seniors are graduating tragedies. They are rubber stamped products shoved into the economic struggle, unreal factors in existence who have not even approximated the "best" of their own natures. What we need is fully developed personalities eager for the quest of complete living. Here the university pastor has a marvelous opportunity to help a man find himself. Let us not deceive ourselves. Many of these distinguished students and keen campus leaders are but silhouettes of their own possibilities.

(2) There seems to be an almost universal testimony to the fact that college graduates are of little or no value to the life of the church or community in which they are living. I have interviewed hundreds of citizens in the past six months: men of affairs, business men, housewives, pastors, etc. The criticism may be unjust but my own observation leads me to believe that there is ground for much of it. Should not one of the objectives be to get these young people to see the tremendous opportunity which offers itself in the field of Christian service to lift the level of church and community life by the expenditure of their own creative efforts? To this end, in our work at Purdue, we have sought to study the ideas and habits of thinking which the student brings with him in regard to his own church and community life. We seek to utilize his previous church contacts and try to get him to enlarge and broaden his scope of the "home church" and the "home town." Thus we hope to send students back with an enlarged vision of the Kingdom possibilities in their own communities.

(3) One of the objectives should be to lead these young people into the "fundamentals of the faith." Ah, here is where I get into trouble! Perhaps not. What is this whole machinery for anyway? Towards what goal are we driving? We must never let the whirr of our denominational machinery nor the clickity-click of our multiplied enterprises drown the living reality of our objective—the achievement of Christian character and its resultant implications in social conduct.

GENEVIEVE CHASE

Counselor to Presbyterian Students, The University of Iowa

The first problem a worker faces when he arrives on a field is the question as to where he wants to go, in other words, what are the goals and objectives he wishes to achieve. The various phases of a program are justified only as they fulfill, in some way, our objectives.

Each student worker who thinks of his job in this way makes certain universal goals his own by clothing them in his own language. The most important ones, in my judgment, are these:

- (1) To help students to grow into a greater consciousness of God through Christlike living.
- (2) To afford students opportunity for expression and service in the Christian program.
- (3) To provide Christian training which will carry over into their life after college, and relate itself to their vocation, their home, their church, and all social relationships.

Having formulated some idea of his objectives, the next step for the student pastor is to become acquainted with the resources of his field. The files and records of the former worker provide some knowledge as to the previous program and the outstanding students. There are people in the church, in the university, in the community, who are interested in his work, and they are some of the most valuable resources one can find. There are other religious and social-religious agencies, student workers and student organizations in the same general field. Some of them afford opportunity for fine cooperation, others are valuable because of their experience, and others for their distinctive emphasis or point of view. More than that, one should know his community and his campus.

The job itself consists in utilizing these and every other available resource, including one's own personality and experience, toward realizing his goal. This is accomplished through two channels: through personal relationships and through a student program.

The opportunities for service through personal relationships with students are unlimited. First of all, this means the rôle

of a friend, a counselor and guide. It means in some way filling the gap that is made when students leave home and the sympathy and understanding of their father and mother. There are the lonesome students, and the students who long for some mature advice. Those workers who have had some special training in individual adjustments realize the need of a background of psychiatric training in order to cope with the maladjusted student and to recognize the need of a specialist for any serious cases. Closely allied with personnel work is that of vocational guidance. Many students are perplexed and worried over their indecision in regard to a vocation, others are pursuing a course for which they are obviously unfitted. Still others are unaware of rich fields of opportunity and service. Usually one finds some students preparing for the service of the church who do not have the personality or the capacity for such leadership, and others of unusual talent and ability who have never felt the challenge of the church. One makes personal contacts and meets individual needs in various ways: through the student program, on the campus, by calling, by entertaining students in the home, by personal interviews in the office, and by corresponding with parents, home pastors, and friends.

The second channel for realizing one's objectives, the student program, has three criteria which determine its success:

- (1) Fellowship, friendship, *esprit de corps*.
- (2) Student-initiated and student-centered activity.
- (3) A challenging program. Not just entertainment, but a world-wide program enlisting young people in its service—none less than the challenge of Jesus.

A balanced program, one that meets the objectives we have mentioned must provide some place for (1) worship, (2) study and discussion, (3) social and recreational life, (4) expressional activity.

(1) *Worship*. Personal devotions often grow in meaning when sponsored by a group with a common purpose, and can well be directed by a worship committee. Sunday morning worship may be looked forward to as a period of worship and fellowship and enrichment in the developmental life of the group. Usually a period at the beginning of each student ser-

vice (student classes and Christian Endeavor) unifies the group and motivates the study or discussion. Often whole student programs are planned as worship programs, appreciation programs they are usually called, and they may consist of music or poetry or drama or art.

(2) *Study and Discussion.* Students are often appallingly ignorant of the basis of the Christian religion, the life and teachings of Jesus, and the background from which he came, the Old and New Testaments. Student classes in the Sunday school are normally the place where such instruction is given. The Sunday evening student service usually balances this study with an attempt to apply his teachings to present day problems. I believe these are the two most important elements in a student program.

(3) *Social and Recreational Life.* Students are often made acquainted with the student center, the worker, and the spirit of the program through a reception at the first of the year. From this beginning, a varied program of hikes, picnics, parties and dinners is planned in more or less regular sequence. Student centers are getting away from the "church social" that was popular in Christian Endeavor days, and planning parties that are truly clever and entertaining. Some workers find that dinner parties for the whole student membership, or for affiliate members and adult members of the church, or for activity groups, such as the orchestra or the student council, bring a closer fellowship and make it possible for the members to become better acquainted with each other. Sunday evening suppers also provide opportunity for friendship and fellowship the hour before the student service. Singing goes well with such an hour, and when a group can be led to sing together a true bond of fellowship is formed.

(4) *Activities.* Dramatics have several real values in a student program. The students relish taking part in a play. They forget themselves and grow in knowledge and appreciation through religious and Biblical dramas. Members of the church and community will crowd the church to see a dramatic production when they would come for nothing else, and they go away with the story of the drama in their hearts, and an appreciation for the work of the students.

Second to none in activities is the challenge of social service. More and more students are choosing this field for their life vocation. All of them enjoy service if it is really meeting needs. Often the local community does not afford opportunity for much social service. There are unlimited opportunities for many kinds of aid in both the national and foreign mission fields of the church, which can be made real through contacts with the missionaries or other people who have had first-hand contact with the work. Through such service students learn something of the world-wide program of the church. Service may include definite responsibilities in the program of the local church, such as ushering, choir, etc.

Publicity is a real form of activity. Students often edit their own weekly paper, containing announcements of the program, plans for the future, personal items, guides for personal devotions, and editorials by prominent members. The students themselves can well plan a folder of pictures and stories of their work to be sent to parents and friends. There are also newspaper advertising, stories of activities for the newspaper, and posters for the church and campus. Chorus, choir, orchestra and quartet music add much to the Sunday program, and give their members a share in its expression.

Often student workers find that the young people who have grown up in the local church and who have become students find no place in the student program. They should be some of the staunchest members and may sometimes be enlisted by forming a group of their own as part of the larger group, with some special responsibility. One group called themselves "The Campus Towners" and acted as a social service committee for the student organization.

Seasonal programs offer special opportunities; Christmas, Easter, the annual election and installation of officers, "Mother's Week-end," graduation. This year for Christmas our students prepared gifts for a national mission field, and a Christmas carol program. Thursday night they broadcast the program, Friday night they gave it at a Children's Hospital, and Sunday evening they presented a candle-light carol service for the union church service, and offered their Christmas gifts upon the altar.

The stimulus of an outstanding speaker who may be brought to the campus, and who will meet with the students as a group and make contacts through personal interviews, provides opportunity for a program which can be planned throughout a month or more and find its climax in his visit.

Current news and magazine articles sometimes form the basis for an inquiring group and increase to a remarkable extent the breadth of knowledge for Sunday evening discussions. Students may also be enlisted to build their own library and read books on the life of Christ and other subjects related to their program.

Affiliate membership is often used to relate the students in a more real way with the local church. Some centers encourage every interested student to join as such. Others make a distinction, thereby affording those who have never joined opportunity to make confession of faith, or, in case of membership in a defunct church, to transfer it. Closely connected with membership is the responsibility of sharing in some way in the support of the local church; this is usually made possible through a finance campaign. Affiliate members can be integrated into the local church, and become a real force. Often the adult members of the congregation take special responsibility for such members and cultivate their friendship by entertaining them in their homes.

Organization is the machinery by which the program runs smoothly. First of all, the student pastor must have his files and records and resource material or library. The advisory committee not only helps one to check up on himself by means of periodic reports, but offers an opportunity to educate the committee in the objectives and procedures of a student program, and to enlist their critical loyalty to the work. The student council is the group most close to the worker's heart because in them he finds his leaders and the responsibility for the success of the activities of the student program. No job is efficiently managed unless there is a careful budget of expenses made each year, and a record of all receipts and expenditures systematically kept.

One of the gravest temptations of student work is that of becoming so engrossed in one's program that one loses all per-

spective and poise, and as a result becomes the victim of his program. Without personal evaluation, recreation and stimulation one can hardly remain fitted for such a glorious responsibility as that of leadership for university students. One must check up on himself periodically—re-examine himself to see if the program has been really meeting the goals he had set about to achieve. One's job should be a laboratory in which he tests objectively his program to see wherein it is found wanting. Often a program loses its first meaning. Then, too, objectives become clearer in the light of local needs, and need restating. Sometimes new organizations are found on the campus which duplicate some part of our program and meet it in a better way.

A student worker must be constantly on the alert concerning new experiments in other university centers as well as on his own campus. The whole field of religious education and of student pastorates is so new that many things are being tried and their results published. Summer school courses are offered, conferences held, which stimulate one to fresh thinking and broaden one through contacts with fellow workers. It also behooves any student worker to be intelligent concerning national and foreign news.

Not only does one need to broaden himself by keeping alert to new developments in his professional field and the progress of world affairs, but he needs to plan for special re-creation through worship and activity. I cannot see how student workers can afford to lose their serenity and poise by failing to take their day off each week or to plan for periodic vacations, as well as to seek relaxation through sports, good shows, concerts and lectures.

And so my conclusion would be this: the way in which a student pastor can most meet the needs of students and so fulfill his mission is to have in him that Resource and Power that was the mind and spirit of Christ Jesus. This is the thing that students are searching most earnestly for, and it is through personalities that it becomes a reality. No program is justified that destroys that spirit in the student pastor or fails to develop it in the students.

THE USE OF THE UNIVERSITY PASTOR'S HOUSE

ELMER E. DIERKS

Pastor of Baptist Students, The University of Iowa

The religious approach to young people must be personal, rather than institutional. General experience in religious work, and my own experience at Iowa City and in my previous student pastorate in a denominational school, indicate that institutional religion does not compel the interest of young people as in times past. Only a small minority remains warmly devoted to the church as an institution. It is my good fortune to sit with several other student pastors in a class of which Dr. Lampe is the leader. Our aim is to study the religious life on the Iowa campus and to appraise methods being used there. Each member of the class has conducted a number of interviews with various types of students. Among other things, these two stand out: a lack of enthusiasm for organized religion—particularly as now expressed through the churches; but a positive testimony as to the influence of certain religious people.

That seems not to be so new a discovery, after all. Religion can be vital and attractive only in terms of people through whom it glows and attracts. Some symptoms in the revolt of modern youth may be more pronounced, but people are much the same from one generation to another. Jesus' method was that of personal contact and friendship. That has been the method of effective Christianity through the years. Friendship between the young person and the religious leader is the indispensable factor in our work. Organization exists to carry on work and worship, but personal influence remains the basic factor. Religion is contagious from people who have it.

This makes it tremendously important that the right people are placed in the leadership of religious work with youth. And certainly no group could have a greater responsibility than we whose duty it is to lead youth during the college years. We may judge how nearly we fulfil the requirements. Our willingness and ability to be more than pastor, or secretary, is, I believe, the measure of our success. The pressure of sermons, parish work,

and committee meetings must not make us forget the important thing. My experience leads me to the conviction that the most valuable and lasting results of my work with young people have been those nurtured through friendly and informal contacts with individuals and small groups. This type of work must not be less purposive than that which is formally organized in the church and elsewhere. A well-thought-out philosophy of life is demanded of him who would use this method. And it is not an easy method. Jesus felt virtue went out of him as he mingled in such a personal, friendly self-giving way with people. You and I have felt the same as we have tried his method.

It is against this background of our concept of the important element of work with youth that Mrs. Dierks and I try to use the home which is provided us. Our aim is to provide a Christian home and to create such an atmosphere that students will like to come with their various interests. Our house is in no sense considered as an institution. Now and then an adult Baptist comes from another part of the state with the attitude, "This is our house," and proceeds to strut through it. But no student has ever acted that way.

The house is a substantial brick building located on a good street two blocks from the campus. I believe the Baptist boards were wise in spending enough money to make it attractive. The students and the Baptists of the state are proud of it. It compares favorably with the fraternity houses and university buildings near it, which is a lot more than can be said for the Baptist church and several other buildings used for religious purposes in Iowa City. I believe there is something in the psychology of having the religious organization and the representative of religion suitably housed.

There is one common entrance to the house. Adjoining a large reception hall is a commodious parlor for the use of students. This room is suitably furnished and has as its central attraction a fireplace. The room is large enough to accommodate ninety people comfortably when necessary. Planned parties, the University Sunday school class, cabinet and committee meetings, the Baptist sorority meetings, discussion groups, etc., are held in this room. Mrs. Dierks and I are always the hosts and we are

frequently called upon for advice and counsel. A fine spirit and morale are generated there. Alumni speak of the Student Center, and "the wonderful times we used to have around the fireplace." An example of that spirit is the fact that the student Sunday school class which meets there on Sunday mornings has made quite an unusual growth, and except in severe weather brings almost 100 per cent of the group to the morning worship of the church which is six blocks away. But of more value, still, are the informal meetings which take place. On Sunday night groups of students come in to sing, toast marshmallows, pop corn, make candy, etc. The serious side is not lacking. Not infrequently one lingers to discuss his problems—ranging from love to theology. We value our contacts with these Sunday evening groups very greatly, and we realize that if time and strength permitted they could be planned and guided to be even more valuable. Then, too, there are the week days, when students ask whether they may come in to play a game, to play the piano, or just to entertain a friend.

Our desire is to bring the students also into the life of our own family. We like to have them come in and have a meal with us. Eating together is such a fine way to get acquainted. Occasionally we prepare a more elaborate "spread" to which larger numbers of students are invited. I believe the fun and fellowship of such meetings is all in favor of the Kingdom of God in the lives of these young people. Strangers come in to leave as friends—of the young people, of the pastor, and of the church. We have a baby girl who is one of the student pastors of the Baptists of Iowa at their state university. She doesn't preach and she doesn't lead discussions; but she plays and romps with the young people. She is one of the factors in our home life, and I am sure some of the students like to come back to the pastor's house because she is there. Mrs. Dierks and I have been happy when students here and in our previous student pastorate in Ohio have come to tell us they thought of our home as an ideal home. We keep ever in mind the fact that our home ought to make its impression as a Christian home. In a day when love, and marriage, and home are taken rather lightly, why shouldn't

this be at least an element in our work? A Christian home ought to be a good place for young men and women to meet.

This program with young people through the home and the house of the university pastor is a strenuous life. It is hard on the pastor, particularly when he is also the pastor of a local church and has that group upon his mind and heart. To take time for conferences, hikes, or parties on Saturday night may be hard on the Sunday morning sermon, although I am sure that a man who remains alive to the minds and hearts of youth will not be a dead preacher. But if this life is strenuous for the pastor, it is more so for his wife. The mental and spiritual demands upon her are heavy; her social obligations are more than his; and she is the mother of the family—her own and the student family. The rewards, however, are great. The friendship and fellowship with a fine group of students is a privilege and a joy. Here is a sample of the appreciation the young people show of our fellowship together. It came from one of our girls, written by her and inscribed on a little wall motto.

At Christmas time
And all the year
Your house is noted
For its cheer.

Its friendliness
Enhances life,
For we all love
Its host and wife.

May rich success
And pleasure be
Reward for
Hospitality.

These informal, friendly contacts of the student pastor and his wife through their home do not make the most impressive statistics, but I know their religious value is deep and lasting.

ANNUAL CONFERENCE OF CHURCH WORKERS IN COLLEGES AND UNIVERSITIES OF THE NORTHEASTERN REGION

RAYMOND H. LEACH

The Annual Conference of Church Workers in Colleges and Universities of the Northeastern Region was held at Briarecliff Lodge, Briarecliff Manor, N. Y., January 28-30, 1930. This conference was built around the general theme "Primary Assumptions on Religion and Life," three addresses being given on the subject from different points of view. In each case the address was followed by general discussion.

Dr. William P. Montague, of Columbia, spoke first, dealing with the subject under four headings—(1) Meaning of religion; (2) Assumptions against religion; (3) Meaning of life—its values; (4) Assumptions in favor of religion.

Dr. Montague maintained that religion is not an enthusiasm for nature; it is not devotion to humanity as it is or might be; it is not merely a devotion to good; it is not necessarily true; it is not necessarily good for there are many good atheists and many bad theists. Dr. Montague feels that it is no more our duty to believe religion than to enjoy food and those who do not believe should be treated with tolerance by those who do believe.

"Religion," said Dr. Montague, "is a conviction of the mind, an experience of the heart, a practical and social organization for conduct, for expressing *rapport* with God."

In the opinion of the speaker, religion is inclined to be monarchistic, might making right if it be heavenly might; that thus far, religion has been ascetic and antiprogressive—the victim of a dead hand. Life on the other hand should be made as big, rich and intense as possible, full of courage and love. The good life is not of conformity but of adventure.

Dr. Albert Parker Fitch gave the second formal address. Dr. Fitch believes that religion is man's relation to what he conceives to be the ultimate—conceiving of the universe in terms of Jesus, the essence of religion being that there is something in the world greater than ourselves.

Religion gives what man experiences, while philosophy gives what he thinks of his experiences. Dr. Fitch brought out the important fact that religious workers with students would never be able to lead their young people any farther along the road toward God than they themselves had traveled.

Dr. Frank Gavin, in the third address on the conference subject, brought out the fact that religion involves a three-fold relationship—Deity, neighbor, self. We must get away from the idea that religion is only the relation of the individual to his God—it has a social quality and involves man's relation to his neighbor as well as to his Maker.

The Findings Committee did not make any report of the discussions or conclusions reached.

The officers elected for the coming year were Rev. Herbert E. Evans, President; Rev. S. F. Burbans, Vice-President, and Rev. Omar Goslin, Secretary-Treasurer.

FROM THE CHRISTIAN EDUCATION MAIL BAG

The Chapel issue of CHRISTIAN EDUCATION is splendid.

(Signed) *Dwight M. Beck*,
Mount Union College

I have just looked over the February number of CHRISTIAN EDUCATION. Congratulations on having gotten out an especially useful number.

(Signed) *Bernard I. Bell*, Warden,
St. Stephen's College

May I have another copy of the February number of CHRISTIAN EDUCATION? I wish to frame the series of College Chapels in two panels of pictures for the walls of our school. Shall be glad if you will send the same with a bill.

(Signed) *Boyd Edwards*, Headmaster,
The Mercersburg Academy

THE STUDENT WORKERS' ROUNDTABLE

HARRY T. STOCK

WORSHIP

It is significant that in many schools, groups of students are showing an interest in a genuine experience of worship. This should give pause to those who are responsible for the regular chapel services; is the reason that there is much reaction against college chapel due to the fact that the service is just a *program* rather than an *experience of worship*? Of course, it is always to be remembered that some types of students desire the worship experience while others seem not to be "built that way"—any more than they appreciate art or literature or music.

At Carleton, a little chapel has been fitted up for student use, by the students themselves. At Ohio State, the director of Fellowship House has a little group of men who meet regularly for the purpose of understanding the values of prayer. The Maine Christian Association has fitted a room, where a few students may go by themselves to worship. "It was provided to meet the recognized need of a place conducive of worship, where in quietness one might meditate and pray.

"Students have little privacy. Everything is activity. Unhindered communion with their best selves and God is most difficult to secure. They therefore go through college missing those quieter, profounder blessings to be gained only through calm and thorough thinking and prayer.

"Some of them deeply yearned for such a sanctuary. Others are learning its value. Unquestionably it is going to be the means of immeasurable blessing throughout the years ahead. How much such a place of worship may mean is signified by the fact that the entire expense of the furnishings was met by the unsolicited contributions of friends."

LETTING THE STUDENTS DECIDE

Adult leaders of young people usually think that they know what is on the minds of the students. Consequently, they feel competent to suggest a series of discussion topics which are cal-

culated to meet the needs and interests of the group. But they often miss the mark. Two common methods of fitting the program to present interests are those of: having young people hand in questions which will serve as the basis for a monthly forum period; and circulating a list of questions upon which the membership may vote.

Dr. W. E. Collins of Central Church, Topeka, Kansas, has employed both methods. In his evening group, young people have asked such questions as: Of just how much value is prayer? What is your opinion of fraternities? What is your idea of immortality? Should we give to missions when the home church cannot pay its debts? Explain reincarnation.

The "Home Lovers Class" was asked to check the topics from the following list which appealed to them most: tendencies and problems of the modern home; is the school encroaching upon the home; changing social standards and the new status for women; problems of family life from the child's point of view; religious problems of modern youth; our attitudes toward children; democracy or tyranny in the home; has religion anything to contribute to home life; some religious problems of parents.

The same process was carried out at People's Church, East Lansing, Michigan. Thirty-two questions were submitted. The six receiving the most votes were: Is it necessary for a person to attend church even occasionally to be religious? If parts of the Bible are to be accepted and other parts rejected as standards for moral and spiritual guidance, how is one to determine which to accept and which to reject? Is science a help or a hindrance to religious faith and practice? Can a person be born a criminal; can he inherit evil traits and tendencies which do not make him morally responsible for his acts? Are moral and religious conditions in the United States worse today than they were ten years ago, twenty years ago? Are people becoming more or less sincere in the practice of their religion? What traits and qualities do men most admire in girls?

The six lowest in the list were: Is the church of any help to students in helping them reconstruct their religious faith, made necessary by their scientific studies? To what extent is the saying true: "Never has a military machine been created, from the

days of the Egyptian empire down to the present day, that has not evolved from a means of national defense to an end in itself and an instrument of aggression?" Can one reconcile the teachings of the church on social questions with the pictures and advertising of many moving picture theatres? Why should a Christian strive to cultivate the cultural and social graces? How important is the job of a minister today? Can a religious man be intellectual?

One may draw several conclusions from the choices made. What are yours?

A FOOTBALL FELLOWSHIP MEETING

Can a keen annual football contest be anything except a time of heated rivalry? Doane and Cotner Colleges (Nebraska), Congregational and Disciples, respectively, have proved that this is a good occasion for an annual "fellowship meeting." The football game took its place as only one event in a well planned day. There was a joint devotional meeting in the college chapel, a friendly song service in which each school vied with the other in expressions of appreciation and good-will, a social hour and luncheon, and a soccer game between the girls of the two schools. The climax of the day was the banquet in which representatives from each school gave expression to the good-will which prevailed between the two institutions and which was deepened by the annual "Doane-Cotner Classic," regardless of who won the football game.

ALLYN K. FOSTER WEEK

People's Church, East Lansing, Michigan, held a religious emphasis week in January, with Dr. Allyn K. Foster of the Baptist Board of Education as the leader. Dr. Foster preached four times, addressed eleven student gatherings, spoke at an all-college convocation, conferred with a faculty group of fifty, and had a large number of personal interviews. If the day of "college revivals" is over, is it not part of a true educational process that there be times of special religious emphasis under the leadership of men well equipped to interpret Christianity both to the students and faculty?

Perhaps the three most significant phases of the week's program were the following. The coach, after hearing Dr. Foster speak to the American Legion, wanted him for a special session with his "directors in training." The readiness of a large faculty group to hold a noon session with him indicates that his message had made a contact with those most concerned about the intellectual status of religion. And on Friday night—"party night"—one hundred and twenty-five students listened eagerly to a deeply serious message and remained to talk over the implications for their own lives.

"THE UNFINISHED TASKS OF CHRISTIANITY"

Professor Coe in *What Is Christian Education?* suggests that it would be an innovation if some college were to "live, move, and have its meaning in the hypothesis that there is a God." It would thus be devoted to the "unfinished tasks of Christianity." Professor S. Ralph Harlow, of Smith College, in his courses in religion, faces the issues of today and tomorrow. In a senior course, his midyear examination included the following questions:

"In a recent 'popular novel,' the aim of which was to attack 'liberal colleges' occurs this statement:

No one shall be permitted to teach in this college who is not a native born or naturalized American. Of every member of Paxton College faculty the following oath shall be required, 'I believe in nationalism as paramount to internationalism. This oath I take without any equivocation, mental reservation, or secret evasion of any sort.'

"In the novel this resolution is introduced to the Trustees by a U. S. Senator, one of the most loyal sons of dear old Paxton, one whose eyes were suffused with tears whenever he heard the strains of 'All Hail to Paxton' the 'Alma Mater' hymn.

"After the resolution is introduced by the Senator, we read:

Scarcely had the great Senator finished before shouts came from all corners of the room. The great philanthropist, who was the biggest giver to Paxton, rose and said, 'I make that a resolution.' The motion was carried with everyone on his feet.

"What, in your estimation, would be the value of an education at Paxton College? State your reasons briefly but clearly.

"Comment on the influence of such a novel on the mind of the average American reader. Dr. Howard Raymond, president of the Armour Institute of Technology, writes of this book, 'It should be in the hands of every educator responsible for our future citizens.' What in your judgment is Dr. Raymond's conception of the ideal 'future citizen?' Do you agree or disagree with the President of Armour Institute as to the novel and citizenship? Give your reasons.

"In your estimation what are the main causes which make possible the rapid development of the state of mind which abounds when a nation is on the verge of war? What changes take place in certain groups after war is declared? Why these changes? Would you discriminate between the state of mind of those who have had the benefits of higher education and those who have not had that training? Would you note marked differences between those professing a religion based on 'brotherhood and love' and those with no religious allegiance? Explain the reasons for your answers.

"In any movement which might lead toward world peace and understanding, please indicate what you think must be fundamental steps in the process. What part in such a movement might a graduate of Smith College hope to play?

"Give what you consider the popular definition would be of the following words: patriot, internationalist, socialist, militarist, pacifist, general's uniform, carpenter's overalls. Give your own definition."

DEPARTMENT OF BIBLICAL INSTRUCTION

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BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

TRADITION AND MODERNISM IN PHILOSOPHY*

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"Philosophy is at this moment at the beginning of a reaction against a reaction. The history of philosophy has been in the main a record of great systems dominated by such concepts as substances, cause, deity, etc., and culminating in the idealistic universe of the nineteenth century.

With the twentieth century came a reaction. . . . The activities of the speculative reason were suspect as mere rationalization, while systems were denounced as wish-projections upon reality.

This reaction has now almost spent itself. Brilliantly critical as its exponents are admitted to be, this philosophy of revolt has grown progressively more and more complex and pointless. Philosophy, it is felt, can not go on like this. And so the systems are coming back again, and the latest writers on philosophy show a tendency to take the gods of their grandfathers off the shelf on which their fathers have placed them."

These are not my own words, but are taken *verbatim* from the introductory paragraphs of a recent article on "Contemporary Philosophy," written by C. E. M. Joad for the *English Nation* and in which he reviews Dewey's *Experience and Nature* and the present speaker's recent book, *The Intelligible World*. In speaking of the latter Mr. Joad says: "Professor Urban's book is in full reaction against the tendencies of the school which Professor Dewey represents, and his chief concern is to establish the metaphysical world of value which Dewey denies."

I have introduced my paper in this way in order that I may very briefly give the background of what I want to say. It is

* Read before the National Association of Biblical Instructors, Eastern Section, December 31, 1929.

briefly this: that *Modernism* in philosophy and theology has come to an *impasse*, and that having reached that *impasse* there is nothing for us to do but to go back. My own thought is, as Professor Joad says, in full reaction, and it is to some of the reasons for this reaction that I would call your attention tonight.

I

It is doubtful whether there has ever been an age in which man has understood himself so little—in which man has at the same time been so knowing and so unaware, so burdened with purposes and yet at bottom so purposeless, so disillusioned and yet feeling himself so completely the victim of illusion.

This contradiction pervades our entire modern culture, our science and our philosophy, our literature and our art. What is the meaning of this? we may well ask ourselves. For myself, I have come to the conclusion that we are trying to decide whether we are merely high-grade simians, or whether we are sons of God.

This indecision of the modern mind did not at first seem to bother us, but it is now beginning to get under our skins. We are finding it increasingly difficult to talk about such things as ideals and values, yes even of truth—the very truth of science itself—without sticking our tongues in our cheeks. Such talk seems ridiculous in the mouths of high-grade simians.

In a statement such as this some of you may think to catch a note of fanaticism, familiar to us all. And yet it seems to me to express the universal and fundamental problem of our epoch, and our indecision regarding it to be the key to all our other indecisions and incoherences. If, as I have stated it, it seems to be fanaticism, let me state it in more philosophical terms. We are trying to decide whether our intelligence, reason and all their values, are really merely biological products and adaptations, or whether they have also a transcendental, more than natural, meaning and status.

II

I think you will agree that this whole problem concentrates for us moderns in what is called the *problem of values*. We moderns are constantly talking about values. We are constantly

protesting our belief in them. But the thoughtful man has a deep-seated feeling that we are protesting over-much.

In an article entitled, "Will Science Destroy Religion?"* Julian Huxley has depicted perfectly the situation I have in mind. One finds it expressed in many ways, in numerous books and articles, but nowhere, perhaps, so clearly, or indeed naïvely, as here. I choose it as my example, largely for its naïve pathos and charming incoherence.

It starts out with the assumption, so common, that science and intellect have demolished the entire structure of traditional philosophy with which our values have hitherto been bound up:

"Gone—clean gone—is the necessary rational basis for that whole magnificent scheme of thought which has dominated the western world for over a thousand years, that comprehensive scheme of theology and philosophy, etc. . . . But (and a most important but!)—the realities or values by which that construction had life—they are found to persist."

"The values are there," we are told. . . . "Even the complete mechanist cannot escape them . . . he must acknowledge that the ecstasy of beauty, the overpowering awe that sometimes seizes upon reflection and the rapture of love, are facts that have utmost value for men." The values are there. "We find, moreover, that some values are higher than others—there is a scale of values. Some are ends in themselves and some only means to ends, and the higher among them, by universal consent, are the values of truth, beauty, love and goodness."

"Science, in taking stock of the world, is brought up against the existence of values, and must then acknowledge that certain attributes of man possess the highest values known, and it is in this way that science is brought to humanism. . . . The search for truth for its own sake, irrespective of apparent values; the realization of the existence of values as apparent facts; and then the adjustment of mental knowledge and of the control born of that knowledge, to the value-charged scheme of human thought—that is the new humanism."

This is the New Humanism or modernism in philosophy. The essence of it may be stated in two propositions. Our values are

* *Harper's Magazine*, April, 1926.

there, quite irrespective of the nature of the world in which these values are. These values and their reality have, it is uniformly admitted, "been bound up with the traditional idealistic and spiritualistic theories of the world." We moderns feel now that they must be transferred to what are called "the more solid foundations of realism and naturalism." Can this be done? Can it be done without turning them into a realm of imagination and useful fictions? The very attempt to do this seems to me to be but one of many indications of the widespread incoherence and sophistication of modern thought—of its readiness "to combine incompatibles" which, as the historian Ferrero has said, is one of the chief characteristics of the modern mind.

Still less possible seems to me that other *tour de force* of the modern mind, according to which it finds itself able to talk of values as "immediately *enjoyed* but in their essence completely divorced from existence." This seems to me, not only the height of sophistication, but, as James said, "the perfection of rottenness." This gesture, which so many have learned from George Santayana, is not only the most theatrical attitude ever assumed by a philosopher; it has in it also that element of intellectual hysteria, never far removed from the modern mind.

Such is the sophistication and incoherence that has entered into modernist philosophy. A popular expression of it is found in Walter Lippman's recent *Preface to Morals*. The ultimate sources of it are to be found, of course, in the writings of Bertrand Russell, Santayana, and John Dewey. Who of us is there that, in his more sober moments, does not feel this incoherence? But it is, if I mistake not, when the modernists talk about truth and science that we feel it most strongly. Such talk somehow seems to be ridiculous in the mouths of high-grade simians. It is here that the fundamental paradox of modernism reaches its climax.

We are fully aware of what this modern naturalism has done to all our spiritual initiatives. They have been progressively denatured and, in so far as they survive at all, have been reduced to mere instincts in the service of the biological life. But this is only one side of the picture. It is even more interesting to see what naturalism has made of science and knowledge them-

selves. Scarcely had the so-called scientific spirit begun to celebrate its triumph in other spheres of human culture, when modernism entered into science itself. The movement came full-circle and resulted in a philosophy of science according to which its own concepts and laws have themselves no ultimate validity, but are merely useful instruments for the control of phenomena in the interests of life. The "rake's progress" of modernism has been swift and certain. Starting with the mere assumption of the independence of science, its divorce from wisdom and the moral and spiritual values the acknowledgment of which is implied in wisdom, it then passed to the dogma of the primacy of science, and finally ended in a philosophy of illusionism that includes science itself. Few scientists quite dare any longer to look truth full in the face, and truth and reason are terms almost lost from the vocabulary of other forms of the human spirit. Of the modern spirit it has been well said, by a recent poet:

It feels that knowledge is the only good,
Yet fears that science may confound it quite,
Changing that which yesterday seemed logical,
To something different and bitter over night.

It is this confounding of knowledge by science—is it not?—this "something different and bitter" that has entered into our logic, that affords the key to the understanding of the whole of philosophic and religious modernism. Here the two chief strains of modern science and philosophy have united, and out of their conjunction has been born, as by some monstrous miscegenation, that strange combination of depression and exaltation, of illusion and disillusionment, of distrust and credulity, that we call the modern mind.

Will science destroy religion? We might just as well ask, Will science destroy itself? Is it not, as Balfour suggests, cutting off the very limb on which it sits? Have we not here a case of what Eddington very wisely calls philosophical nonsense?

III

Is it any wonder that in view of all this incoherence there is the beginning of a reaction? There are tired radicals in philosophy as well as in politics, and this weariness is merely another

word for the sense of intellectual futility that can no longer be hidden. Is it any wonder that, as Professor Joad says, men are beginning to take the philosophical gods of their fathers off the shelves again? Who then are these philosophical gods?

One thinks of Plato. Of the irrecoverable joy with which he follows the natural light of the reason oriented towards the Good. One thinks of Aristotle—that great form that rose to speak the final word for Greek civilization; the essential inward truth of his realm of ends; the simplicity of genius that knew how to find right words for the relation of mind to matter, of life to thought, of God to the world—that genius that makes him still the master of all that really know. One thinks of St. Anselm and of St. Thomas, of Leibnitz and Hegel—of all those who have thought the really great thoughts over and over again. One thinks of these men, and a profound nostalgia assails the soul. We would go back, back to the great masters of thought—much as we would go back to the great masters of music—back to certain irrefutable ways of thinking, back to certain intelligible and inevitable movements of reason, which, like certain *motifs* of the great symphonies, permit themselves to be thought over and over again. For there is an *intelligible world*, in art and philosophy alike—innate systems and relationships that are eternally right because in some way they embody that objectivity and universality which belong to the typical spirituality of the soul.

With these words I have, I hope, conjured up before your eyes that “*whole magnificent scheme of thought*” which has dominated the western world for over a thousand years. But I am not here to praise the masters of thought but to understand them.

First of all, it is important to realize that there *is* this great and continuing tradition in philosophy, this *philosophia perennis*, as Leibnitz called it. It was the fashion at the end of the nineteenth century to speak of philosophy as a succession of opinions, and to contrast it with the unity and continuity of science. All this is now passed. Precisely at the moment when we moderns are turning our backs on this tradition we have become aware of its constant and perennial character. One has but to read John Dewey's latest book, *The Quest for Certainty*, or better, perhaps, the fourth chapter of the *Creative Evolution*, in which

Bergson with masterly strokes sketches the great tradition—that “natural metaphysic of the human mind” to which, as he says, the intellect always has come, and always will come, if we follow it to the end. It is simply a question whether we will follow the “natural light of reason” or turn our backs upon it.

Can we then, in a few words, indicate what is the essence of this tradition? It goes without saying that I can not in the few moments at my disposal develop this entire scheme of thought in all its magnificent proportions. Elsewhere I have taken four hundred and some pages to do so. I can at best suggest certain constant “notes” by which it has always been distinguished and can always be recognized.

In the first place, there is a profound faith in human reason and in its transcendent character. Somewhere, as Fechner says, “man must trust himself.” He must trust his spiritual initiatives—and that means the recognition and acknowledgment of some *a priori* principles of reason which are immitigable and irrefutable. “Why,” asks Augustine, speaking in the spirit of Plato, “should God disdain Reason, his first-born Son?” The modern really disdains reason because it is for him essentially of an animal character. The masters of philosophy have always acknowledged its transcendent character.

In the second place, none of the great philosophers, as Riehl says, has ever doubted the ultimate spiritual character of reality, their only difficulty has been in expressing that belief adequately. This means, more specifically, that for them there is no existence without value and no value without existence. In the words of Dean Inge, reality is neither material nor mental, but a realm in which thought and thing, fact and value, are inseparable. *Ens est unum, verum, bonum*—to this axiom the entire tradition, from Plato to Hegel and Royce, is committed.

Central in all philosophy from Plato to Hegel, is therefore the recognition of the logical priority in human experience—theoretical, moral, esthetic and religious—of an *Idea* or Ideal which goes beyond and supplements the fragmentariness of our time experiences. This idea has been called by many names—the Good, Reason, God in ancient philosophy, the infinite or absolute in many modern ones—but all have meant the same thing. Without this, human experience is unintelligible.

Finally—and from our present point of view this is perhaps the most important—the values or meanings of things can not be separated from their origin and destiny. *Ex nihilo nihil fit*. From the less you can never get the more. Traditional philosophy is a value-charged scheme of thought. It starts with values in us and reaches cosmic values. Values, to have significance, must have both their origin and their consummation in the Divine. This is the essence of all spiritualistic philosophy; it is the metaphysical root of all theistic religion. In the words of Bergson, it is the only “natural metaphysic of the human mind,” that to which everyone will come if he follows the intellect to its natural conclusion. “Thus it is,” as he continues, “that the identification of efficient and final cause, as in Aristotle, is not only the last word of Greek philosophy but the essence of all traditional philosophy. The great philosophers have always maintained the metaphysical world of value of which Joad speaks—that world which the modernist denies.

It goes without saying that I can not attempt to prove all this here. My only point is to try to make it clear that if you can not accept this philosophy in its great outlines, there is no real place for values in your world. That all this is an *argumentum ad hominen*, I am also well aware, but that is all that is possible in a paper such as this. And, after all, in fundamental things the *argumentum ad hominem* is, as Lowes Dickinson says, the only kind of argument in which any of us much believes. When it comes to “first and last things,” we are, after all, merely men of good will taking counsel together; and our final appeal must be to the ultimate human reason inherent in us all.

Again, it is of this *tradition* in its great outlines only that I am speaking. It is not to dead systems that we moderns can ever return; but we *can* regain the great spiritual initiatives which gave them birth. Tradition is never literal repetition of dead concepts. It is life and movement and perpetual reinterpretation. That which is permanent in it is, above all, an abiding sense of direction. The natural reason of man has lost its true and original course. It is for us to find it again.

On these foundations then—such at least is my contention—is based the entire rational structure with which our values are

bound up. And no other foundation can man lay than has been laid. Without this structure our values become illusion—yes, even the values of knowledge themselves. Our values may persist for a time—through sheer psychological inertia—but they have become denatured and we can not remain unaware of that for long.

IV.

Yet, we are told, all this is dead. Gone—clean gone—is the necessary rational basis for this entire magnificent structure. For my own part, I am inclined to think that, like many of the recent deaths so widely heralded—the death of the old morality, of the old theology, and of the old this, that and the other—it is, in the words of Mark Twain, grossly exaggerated. We have still to reckon with the *Everlasting Man*, of which Chesterton writes.

Be that as it may, it is clear enough what is supposed to have destroyed it. It is supposed to be “science taking stock of our world.” Need I point out in this presence to what a limited extent science can actually take stock of our world? Need I point out how thoughtful scientists are themselves warning us against ascribing to science powers and objectives which, in the very nature of the case, it can not have? I have in mind not merely such sayings as that of Whitehead—that “the time has come when the philosopher should no longer go to science with his hat in his hand,” nor yet the wisdom of Eddington, when he deprecates the present subservience of philosophy and theology to science. I have in mind something much more fundamental, namely, the fact—which the more thoughtful scientists are themselves coming to appreciate—that science itself may talk nonsense when it reaches conclusions that destroy its own validity.

True science rarely talks nonsense, but so-called modern “scientific philosophy” often does. Does it not look sometimes as though these modernists in philosophy had got into very deep waters? Have they not “ventured

“Like little wanton boys that swim on bladders
These many summers in a sea of glory
But far beyond their depth. . . . !”

We moderns feel that we are on the brink of the unmeaning—because we are trying to get truth, value, meaning, into a world in which these things can not really be. We began by conceiving the world as a-moral, then as a-logical, and finally we have come to the point where there is no universe in any intelligible sense at all.

It is this glimpse into the pluralistic, chaotic, the unmeaning—into the heart of nothingness itself—that gives us fright. Nihilism is the predestined goal to which the modern spirit has been driving. Nietzsche's poem, entitled *An der Grenze des Wissens*, is a perfect epitome of this mood.

The truth is that we moderns feel—may, we know—that we are beyond our depth. We sense it in our physics; we sense it in the sciences of life and mind. Above all we sense it in that philosophy of universal evolutionism to which is committed so much of our trust in the intelligibility of the world. The brute fact is that the panorama of evolution—that comprehensive plan of the sequence of natural events, as it unrolls before our eyes—may seem to be intelligible, but in our hearts we know that fundamentally it is not. With the poet Masefield, we are coming to feel how "passing strange" the whole thing is:

Out of the earth to rest and range,
Perpetual in perpetual change,
The Unknown passing through the Strange.

We feel that we are on the brink of the unmeaning and who that is honest with himself will doubt for a moment that it is this same evolutionary naturalism that has brought us there?

Am I trying to impart to you Nietzsche's shivers on the edge of nothingness? Only that you may see now how unintelligible the whole thing is. I am calling back to the Great Tradition in philosophy only because it is the only philosophy that talks an intelligible language.

V.

May I venture in this presence to step out of my own world of philosophy for a moment into that of theology? I shall attempt to do so, I hope, with all modesty.

It is not an accident that Huxley spoke of "that magnificent scheme of philosophy and theology" which has dominated the

western world for over a thousand years. Nor is it an accident that the modernist in philosophy is also a humanist in religion. The same Julian Huxley, of whom we spoke earlier, has proposed in his book, *Religion without Revelation*, a religion which is really a religion without a God. In this book worship is defined, or described, as an opportunity for a communal proclaiming of belief in certain spiritual values, etc., these same values which, as we have seen, are somehow *there*, although how they are there, God only knows. The essence of the humanist's position is that he desires to retain all that is of value in religion while rejecting its source. He might be likened to a man who wishes to have a watch that will keep time without a mainspring.

It is not my purpose to enter upon a criticism of religious humanism here. Most of you have doubtless read Dr. Fosdick's recent article on "The Limitations of Humanism." With his criticisms I would agree throughout—although I have some difficulty, I must confess, in understanding how it is that, with his denial in principal of a super-naturalism, Fosdick himself is not a humanist. How men can seriously propose to erect "a high religion" in a cosmos negligent of human values, and in one in which personality has merely evolved and will ultimately perish, I, like him, am not able to understand. I simply throw up my hands. Only what can Dr. Fosdick possibly mean when he calls Humanism the most considerable religious movement in intellectual importance recently set afoot? "The illogicality of the position," he tells us, "is already clear, even to the vanguard of those that hold the theory." How can a movement be of intellectual importance when its inherent contradictions are realized from the start?

The truth is that humanism in religion is simply the necessary outcome of the modernist tendency in philosophy which I have been describing, and shares all its contradictions and incoherence, raised to the *nth* power. The reaction in philosophy is already on—much farther along in Europe than it is with us. Is it too much to hope that religion and theology will have the wit to read the handwriting on the wall? Religion can not keep away from metaphysics and philosophy. It was a sad day for Protestant Christianity when it tried to cut itself loose from traditional

metaphysics. It simply threw itself into the arms of modern naturalism. Religion always has been and always will be, in the words of Coleridge, "covert metaphysics." It is simply a matter of life and death for it to have a valid philosophy.

TEACHING CONTENT FROM A PHILOSOPHY OF RELIGION*

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John Calvin, of honored memory, once remarked that the Gospel ought to affect the whole man with a hundred times more energy than the frigid exhortations of the philosophers.** While it may be doubted whether this proportion is unalterably predestined, perhaps he was right. It is with some trepidation that one whose work lies mainly in the field of these "frigid exhortations" ventures to address a group committed to the warmer task of interpreting the Word of God. Philosophy, from its nature, must be speculative, and speculation, as such, does not feed the inner fires. Yours is the readier opportunity to make religious truth dynamic; yours the field wherein it is most effectively translated into concrete religious living.

Yet philosophy has a function, both in the search for religious truth and in its application to daily living. Philosophy is speculative, but never wholly speculative. It exists to interpret life in all its aspects. It builds its structure upon experience, and when it forsakes the interpreting of experience to spin out esoteric theories, it is likely, as Berkeley said, to raise a dust and then complain it cannot see. No philosophy can be simple, for life itself is not a simple thing. But if philosophy abandons life for theory, if it substitutes a frigid analysis of purely academic problems for a warmly synthetic grasp of the meaning of life, if—to quote another Berkelian phrase—it becomes "lost and em-

* Read before the National Association of Biblical Instructors, December 31, 1929.

** *Institutes of the Christian Religion*, III, vi, 4.

brangled in inextricable difficulties," then it fails in its task of interpreting experience. Philosophy must grapple with the common problems of the common man, and some philosophers, at least, must speak the language of the common man.

Thus envisaged, the task of the teacher of Bible has close affinities with the work of the teacher of philosophy. There are differences, but the differences lie mainly in point of departure rather than objective. The one approaches the quest for truth from the standpoint of revealed religion and the record of past religious experience; the other starts from the data of every type of contemporary and past experience and tries to build these data into a coherent system. The one usually admits the legitimacy of a measure of authority; the other rejects outright the authoritarian approach. These differences are important, and affect both content and method.

Yet common elements outweigh differences. Both Biblicist and philosopher are trying to get at the truth about man's relation to the universe. Both attempt, at least indirectly, to apply this truth to the freeing and enrichment of life. Both try to teach the student to study historically the growth of human thought. Both endeavor to enlarge the student's cultural background and uproot provincialisms and prejudices. Both try to develop in him the critical spirit, and some, at least, in both groups unite in trying to cultivate a reverence for spiritual values. The Bible teacher sees in philosophy a whetstone to sharpen the intellectual tools of his students; the philosophy teacher finds in the Bible the greatest record of spiritual experience of all times. The Psalmist's prayer, "Unite my heart to fear Thy name," is not identical with the philosopher's objective, "Unite my mind to understand Thy universe."* But from a different vantage-point the two converge; and, when they are agreed, they walk together.

If this be true of the more general aspects of philosophy, a still closer relation exists between the work of the teacher of Bible and of the philosophy of religion. They deal with the same religious experience; the same questions of the whence, the

* Brightman, *Introduction to Philosophy*, p. 22.

why, and the whither of life; the same problems of God, man and the *summum bonum*. There is need of closer *rapproch*. Philosophers of religion are inclined to be reluctant to introduce Biblical material into their courses, as savoring too much of reliance upon revelation and authority. Most of the college Bible teachers I have known have had a high regard for the philosophy of religion; yet a suspicion akin to that of Calvin is not, I think, an unknown phenomenon.

There are two ways to bring philosophical and Biblical material together. One is to give a course in the philosophy of religion, using Biblical material as illustrative rather than authoritative. The other is to use the Biblical approach as primary, dealing philosophically with the problems which emerge. I shall try to suggest briefly the possibilities from each standpoint.

First, a look at the philosophical approach. I believe that the philosophy of religion can and should be taught to undergraduates. It has often been considered a subject mainly for theological seminaries and graduate schools, and to try to teach it to sophomores, as their first course in philosophy, may appear to many of you as pedagogical heresy. For the past five years I have been doing it, and am convinced that the results justify the attempt. The course I give is elective for all beyond the freshman year, and runs three hours for one semester. It is listed in the Bible department under the name of Problems of Religion, and while mainly philosophical in content it is designed to correlate with the students' work in Bible.

The offering of such a course seems to me to have certain decided advantages:

(1) It gets the student at the time when his college science comes into clash with his pre-college religious concepts. When a student tells you that he is "all balled up," that he thinks the things they teach in church are "mostly bunk," and he doesn't know whether to try to go on believing in God, the time to help him is *then*.

(2) A foundation in general philosophy is desirable but not indispensable. There is a certain psychological value in beginning one's study of philosophy from the angle of religious prob-

lems. The existence and nature of God, prayer, immortality and the problem of evil are philosophical questions which grip the student's initial interest in a way that problems of epistemology and logic do not. Students do better with general philosophy if their introduction is by way of questions which emerge in their own thinking.

(3) The advantage of teaching the philosophy of religion in a course which is built around problems rather than around Biblical content lies chiefly in the greater continuity and systematization that is possible. It is easier to follow a *logical* sequence if one is not committed to following an *historical* sequence at the same time.

(4) Students who are suspicious of religion, or hostile to it, are more likely to elect a course in philosophy than one in Bible. Such students can usually be won to a sympathetic and respectful attitude if the reasons for religious belief can be shown to rest on a wholly non-authoritarian basis.

The method which I follow is relatively simple. I shall outline it, not because I think it is in any sense ideal, but because it is the one with which I am most familiar.

As the first assignment of the semester I ask the students to make a list of what they consider to be the principal problems of religion. These are brought together in class and organized into a systematic sequence. They are always the same old questions. What is religion? Is there a God? Is God a person or an impersonal force? Does it do any good to pray? Can we believe in immortality? Is there a soul? Why do good people have to suffer? Is there any free will? What right do we have to believe anything we can't prove? Is there any real truth anyway? Was Jesus divine? What good is the church? Why should we send missionaries to convert people as good as we are? What is the use of having religion anyway if one can be good enough without it? And many more. You all know them. Most of the questions are philosophical, though some have to do with Biblical interpretation and problems of Christology, and others with the function of the Church and the practical program of Christianity. We classify them, and start in.

Each teacher who gives such a course will prefer his own technique. Until this year I have had no text-book. The method I have followed is to give a list of reading references for each topic, which vary in difficulty and represent different points of view. The students read what they choose and keep notebooks in which they write their own answers to certain assigned questions, incorporating the results of their reading and thinking. This preliminary work lays a foundation for class discussion, and there the problems are threshed through, with some steering but very little lecturing. Although this year I have had my own text-book,* which grew out of the need of a simple and connected treatment of the problems, I still require a considerable range of outside readings. It is constantly impressed upon the students that they must try to see both sides of every question and must formulate their own opinions in the light of all the evidence they can find.

The order which I have found most advantageous in taking up the problems runs somewhat as follows. First, What is religion? Enough material is introduced from the Bible and from the history of religions to indicate wide variations in religious belief and practice, and the students are set to searching for common elements. After a tentative definition is formulated, we pass to the question, "Why have religion?" The relations of religion to each of the major values of life are considered, illustrations being drawn from the Bible, from man's cultural history, and from contemporary life. Next comes the question of the legitimacy of faith and the relation of faith to reason. Here we usually run into the question of Biblical interpretation, and the differences between the Fundamentalist and Modernist positions. The students discover that faith is indispensable in other fields of thought as well as religion, and that it must be able to undergo intellectual scrutiny. Then comes Pilate's question. A suspicion that all religious discussion is futile because no real truth can be discovered makes necessary a study of the meaning and criterion of truth.

With the ground thus broken, and in some measure cleared, we plunge into the question of the existence of God. This prob-

* *Conflicts in Religious Thought*. Henry Holt and Co., New York, 1929. \$2.00.

lem, with its ramifications, occupies the larger part of the semester's work. The students are encouraged to find all the arguments they can against the existence of God, to evaluate them on their merits, and to answer them if they are properly answerable. I do not try to make atheists of the students, but I try to uncover all the atheistic arguments they are likely ever to confront. An evaluation of these calls for further study of the relations of religion and science, and the limitations of positivism and naturalism are discovered.

Turning to the arguments for God's existence, we examine the evidences in the nature of the physical universe and in human personality. The cosmological argument gets a reinterpretation in the light of modern science, and the Genesis story gets a philosophical setting. The teleological argument, with the evidences both for teleology and mechanism, receives considerable attention. So also the argument from the objectivity of values. The argument from religious experience gives an excellent opportunity to correlate with the students' work in Bible. I try to make them see the significance of the idea of God in the growing religious experience of the Hebrews, and in particular to see the pragmatic evidences revealed in the devotional literature, the work of the prophets, and the personality and teachings of Jesus. There is, of course, not time to build in much Biblical content at this point. All our students take Bible in the freshman year, and I assume a background of general familiarity.

We next take up the question of the nature of God. It is impossible to do much with the question of the Divine Personality without a clearer idea than most of the students have about human personality. This calls for a digression to examine behaviorism and its implications, but it is a digression which justifies itself both in a better understanding of the possibility of a Divine Person and an increased respect for human personality. Pantheism, humanism, and other substitutes for a personal God are briefly examined and evaluated.

From this point forward there is no very definite sequence, but I try to give at least two or three sessions each to the discussion of suffering, sin, prayer and immortality. The problem of suffering introduces a consideration of optimism, pessimism, melior-

ism, and a Finite God, and I send them to the Book of Job for its solution. The question of sin brings in free will, moral responsibility, and the devil. In discussing prayer and immortality, I try to get them to synthesize the scientific, philosophical and religious aspects of the questions. Biblical references are used freely as illustrative of the potency of these beliefs in the religious experience of mankind, but never as an authoritarian basis of belief.

Whether anything further goes into the course depends on how near we are to the end of the semester. I used to omit some of these philosophical questions and pass more hastily over others for the sake of saving time for the divinity of Jesus, the virgin birth, Biblical miracles, the atonement, the second coming, the function of the church, the value of creeds, and the relation of Christianity to the non-Christian world. Probably you are wondering whether the students did not get mental indigestion. Some of them did. Each year I have taken up fewer topics, leaving these theological questions to my Biblical colleagues.

Even with the content limited to philosophical problems, I am sure that some of you are wondering whether immature students can cover so wide a territory in one semester and know anything when they finish. They do not know all the subtleties of every problem discussed. Ours is not the equivalent of a graduate course. But they know what the problems are and what the terms mean, they have some familiarity with the principal arguments on each side, and they have a viewpoint to live by. They have the tools by which to understand current discussions of the problems and to read for themselves if they wish, and some of them have interest enough to want to take advanced courses. I consider that these values justify the project.

Both from lack of time and lack of adequate experience I shall not attempt to give any detailed analysis of the second mode of approach, that of teaching the philosophy of religion by way of courses in Bible. I have no doubt that every Bible teacher here is doing it. The problems stick out on every page. I do not see how one could get past the first chapters of Genesis without confronting such philosophical problems as the relative functions of

religion and science, the basis of religious knowledge, the criterion of truth, the cosmological argument for the divine existence, deism versus theism, mechanism and teleology, the nature of human personality, the sources of physical and moral evil, the ethics of the family, the ethics of capital punishment, freedom, determinism and moral responsibility, the *summum bonum* and the criterion of values. Fortunately these questions do not have to be answered all at once: they emerge again soon enough.

The teacher of Biblical history or literature has a marvelous opportunity to lay the foundations of theistic faith on a solid philosophical substructure. The record of the progressive moral and spiritual development of the Hebrews is groundwork for an appreciation of the long purposes of God, and for an understanding both of the relativity and the absoluteness of values. One could scarcely teach Job without confronting the philosophical aspects of the problem of evil, or the resurrection of Jesus without meeting questions on personal immortality. A study of any of the Biblical miracles affords a point of departure for an examination of mechanism and naturalism. The wisdom literature and the ethical teachings of the prophets, of Jesus, and of Paul give fertile soil for the discussion of an adequate criterion of values. The devotional literature, and, in fact, the prayer experience of humanity reflected everywhere in the Bible, can be used to help the student work out for himself a satisfying philosophy of prayer.

The Biblical approach must follow a less systematic sequence than the problem approach in dealing with the philosophical aspects of religion. But the questions are there in plenty, crying out for interpretation and solution. If the teacher's own attitude be philosophical rather than authoritarian, his students will learn to combine the warmth and insight of the mystic's vision with the philosopher's coolly reasoned grasp of the meaning of the universe. They will acquire the power to see life steadily and see it whole, and will be able to combine the spirit of critical and open-minded inquiry with a reverence for worthy and enduring values. Such a viewpoint is the most precious thing any teacher can give his students.

INTER-SEMINARY MOVEMENT GROWS IN THE SOUTHWEST

J. BROWN LOVE

We omit more general news of the theological world this month in order to publish this admirable description of the growth of the Inter-Seminary Movement in the Southwest, by Mr. J. Brown Love, a member of the National Theological Committee and an active force in creating an Inter-Seminary Fellowship in this region. It looks as if the greater distances between seminaries may not prevent the Movement's growing even faster in the West than it has in the East.—Ed.—*G. M. D.*

The Inter-Seminary Movement in the Southwest has been, first of all, a student movement. It grew out of student initiative and has developed through student energy. This statement is meant by no means to underestimate the contribution of interested faculty members or the cooperation of university administrations, but simply to emphasize the fact that it has been predominantly a student enterprise and that for the most part its program has been planned and carried out by students.

The present association had no spectacular birth nor has it had a spectacular career. It has grown out of a former practice of a joint meeting of the theological students of two universities and has come into its present form through an increase of interest, the building of a more inclusive and varied program and the provision for the continuation of the organization and the carrying over of the work from year to year. Each of these has helped to bring the other and all have grown along with a developing spirit of cooperation, a truer vision of the deeper meaning of the movement, and a fuller consecration to the ideals which have brought it into being. The association has grown, both in the number of schools represented and in interest and understanding within each school. This growth has come, not as a result of outside pressure or of administrative solicitations, but rather through the discovery by the students of mutual interests and needs, and of enterprises which they have in common.

Participation in the fellowship of the association has not been limited to graduate seminary students and faculty members but has included life service volunteers and others who were inter-

ested from both graduate and undergraduate schools. Up to the present time representatives from five denominational schools and one teacher's college have taken an active part in the association, bringing into touch five different denominations: Methodist, Christian, Baptist, Presbyterian U. S. A. and Presbyterian U. S. This forms practically a full representation of North Texas and the process of gradual growth will reach out to cover a wider area.

Last year a form of organization was effected with an executive committee made up of two representatives from each school, one of these two to be other than a senior in order that the committee might carry over from year to year. E. R. McWilliams of Texas Christian University of Fort Worth was elected president and much of the advance of the association has been due to his thought and effort. Other than the meetings of this committee there were three general meetings held last year with an attendance varying from eighty to one hundred and fifty. The first of these was an open air affair with a picnic supper, a play hour, worship service and a presentation of the Inter-Seminary Movement as the main points. At the second meeting, each group presented a paper on its own denomination. These papers were a discussion of: 1. The psychological conditions which brought the denomination into existence. 2. The conditions now existing which are reasons for its continuation. 3. The special contributions of that particular denomination. This presentation was followed by a fellowship supper, an open forum discussion on the above subjects, and then a basketball game between teams of two of the groups. For the third meeting, Dr. James Moffatt, of Union Theological Seminary, was the speaker in the afternoon and again in the evening, with a picnic supper and a play hour coming between the two addresses. Throughout these meetings the idea that was uppermost was that first of all we must get acquainted personally, denominationally, with the movement, and with our task as a movement if we are to make any real progress toward a real cooperation and unity of spirit.

One general meeting has been held this year. A fellowship supper was followed by a get acquainted social hour, a discus-

sion of the purposes and program of the movement as outlined by E. R. McWilliams, president of the association, and the writer, of the Southern Methodist University, representative of the National Theological Committee, a worship service centering on the theme of world peace and finally, at the close, the communion of the Lord's Supper.

The Inter-Seminary Movement has become an established and accepted thing in this region, not as a separate and isolated project but as an integral part of the student Christian movement. Under its present plan, the association will place special emphasis upon a program of Christian world education, international peace, a better interdenominational understanding and cooperation and a deeper intercollegiate fellowship. In the carrying out of this program the association is making an attempt to extend the influence of the fellowship already developed and to promote a process of education among the ministers and the churches of the region which may result in a fuller cooperation. Visiting speakers have been supported by the association and the exchange of student and faculty speakers promoted through its efforts. A day's visit by one entire seminary group to another is a part of the program in the near future.

The visits of Gale Seaman were a great help and played a large part in the establishing of the movement on a sound basis. He and George Stewart and our own state secretary, Claud Nelson, have contributed much as have several of our own faculty members. The greatest inspiration of all has been simply in the coming together of those who are interested in the things for which the Inter-Seminary Movement stands and to see what that coming together has meant. Through working and playing together and sitting down at a common board we have found, each in the other, a value which we had not known before. Out of our thinking together there has come a new zeal for a world Christianity and out of our worship together there has come a new awareness of Him and of each other, a new understanding of His kingdom and its meaning, and in our hearts a fuller measure of His love.

MID-WINTER CONFERENCES

RAYMOND H. LEACH

LUTHERAN STUDENT PROBLEMS

On January 30th and 31st, thirty-three pastors and secretaries met at Briarcliff Manor, N. Y., at the invitation and expense of the Board of Education of the United Lutheran Church for a conference on student work among Lutherans in colleges and universities. As stated at the opening session by the University Secretary of the Board of Education, Dr. C. P. Harry, "our purpose is to discuss our problems and to do what we can to find solutions for them."

Due to the thoughtfulness of Dr. Harry an exhibit had been prepared of the literature, plans, programs, illustrations—interesting material used by many of the most successful student pastors in their campus work.

The theme of the conference appeared under three general heads: (1) The Student; (2) The Student Pastor; (3) Program and Organization. Certain of the conclusions reached apply to all religious work among students—

The Church is waking to the importance of caring for the 85 per cent of her students who go to colleges and universities not under her control.

Many congregations in student communities and some synods still fail to realize this responsibility. Witness the fact that so small a percentage of the pastors of congregations in student centers invited to attend these conferences at the Board's expense considered it of such importance as to accept, and that only one seminary professor attended. The professors of practical theology in all Lutheran seminaries were invited.

There is considerable unevenness in the quality of the work done in different centers and in different parts of the Church.

It appears that too few pastors practice consistent personal evangelism, relying upon the pulpit ministration, catechetical instruction and Sunday school work of the traditional kind to reach the souls for whom they are responsible. There is no desire to minimize the value of the work done in this way. Its full

fruitage cannot be gathered unless the pastor and the more experienced Christian people in the congregation actually do personal work on a much larger scale than they appear to be doing at the present time.

THE DYNAMIC OF CHRISTIAN LIVING

A mid-winter conference under the auspices of the Middle Atlantic Field Council of the Student Young Men's Christian Association was held at Buck Hill Falls Inn, Pennsylvania, February 14-16, 1930.

"The Dynamic of Christian Living" was the theme and an effort was made to understand what it is in the lives of some Christians that has given them such power and direction.

The conference was fortunate in having as leaders Dr. Roland H. Bainton, Dr. Reinhold Niebuhr and Dr. A. Bruce Curry. A faculty seminar was given under the joint leadership of Dr. William M. Lewis, President of Lafayette College, and Professor Clarence P. Shedd of Yale University.

There were in all 250 delegates, representing most of the colleges of the Middle Atlantic Area.

CONDUCT MOTIVATION

The Religious Education Association held its regional conference of the Middle Atlantic Area at The Lord Baltimore Hotel, Baltimore, Md., February 17 and 18, 1930.

The conference problem was "Conduct Motivation," the addresses and discussions attempting to throw some light on the character formation processes in the light of present conditions and needs.

Of the eighteen papers presented on different phases of the subject, that by Dr. Adolf Meyer, head of the Phipps Psychiatric Clinic of Johns Hopkins University, was of especial interest. Dr. Meyer maintained that we are at present in a "thrill and kick period" and there is great "haste in the direction of individual willfulness." Said Dr. Meyer:

We see it in feminism for feminism's sake, in the popularity of Max Stirner's will to power and the hold of Nietzsche's philosophy and his superadolescent urge to tell the world the bald truth and to cut out all illusions.

We see it in the fact that writers consider it a drawing card to a big audience to announce their wisdom in terms of suspicion and derision, with the phrase "What's the matter with this and what's the matter with that?"

These writers talk of the bankruptcy of democracy and marriage and religion and science—usually with the objective to take the backbone out of all time-honored institutions, which are depicted as if they could be of no good at all because they do not prosper without some real effort and sense of responsibility.

Dr. Meyer suggested the creation of a "world of adults fit for the young to be born into" and urged a little less worry over the child and a bit more concern about the world made fit for the child to live and properly develop in. More attention should be paid to the choice of a mate worthy to be the parent of the child and of the next generation than to special forms of companionate and other readily dissoluble marriages.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA COMES OF AGE

On the evening of March 4, 1930, fifteen hundred people celebrated at the Hotel Pennsylvania, the twenty-first birthday of the Federal Council of Churches of Christ in America.

Program

Invocation	Bishop William F. McDowell
"A Layman Looks at the Church"	Hon. Charles H. Tuttle, Presiding
"Youth Looks at the Church"	Margaret Applegarth
"An Actor Looks at the Church"	Fred Stone
"An Educator Looks at the Church"	Helen Clarkson Miller
"A Churchman Looks at Church Federation"	Bishop Francis J. McConnell
"The Church for Our Day"	Dr. Harry Emerson Fosdick
Music by Fisk University Jubilee Singers	

Dr. Fosdick, who gave the chief address of the evening, said that all through history religion has repeatedly segregated itself from the rest of life and been satisfied to be pushed off into an

ecclesiastical corner where it builds up what it sometimes calls a "religious world." In our day the result of this is that great areas of human life—drama, music, education, humanitarianism—have been overwhelmingly secularized and religion has lost out in consequence.

It is possible to have segregated ecclesiasticism but it is not possible to have a segregated Christ. He cared intensely about people and, when one cares about people, one's religion cannot stay cooped up in an ecclesiastical enclosure. It runs out inevitably wherever people are.

"The great service which the Federal Council of the Churches of Christ in America is rendering," said Dr. Fosdick, "is to take Christianity out of its ecclesiastical cubby-hole and make it a force in the nation's public life."

FOREIGN MISSIONS AND THE COLLEGES OF THE PROTESTANT EPISCOPAL CHURCH

Secretary John W. Woods, of The National Council of the Protestant Episcopal Church in the U. S. A., has submitted the following figures with reference to the Protestant Episcopal Colleges as a source of workers for the foreign mission field:

Those on our present staff who are holders of college degrees number 219. Of these, twenty-six come from our own Episcopal Colleges. Fifty come from state universities. Fifty are graduates of the endowed universities. Ten are from denominational colleges other than our own. Seventeen are from special schools; business, music, etc. One hundred and twenty-six are from other colleges and universities.

There seem to be no definite trends that we can trace.

This statement supplements the data on this subject published in the January issue of *CHRISTIAN EDUCATION*.

IN WHAT SECURITIES MAY A CHARITABLE ORGANIZATION INVEST?

ALFRED WILLIAMS ANTHONY

Mr. William R. Conklin, of the law firm of Van Doren, Conklin & McNevin, New York, has made an exhaustive investigation of the laws of the State of New York respecting the powers given to charitable organizations in the handling of funds placed in their hands for the benefit of the organization. He has examined the laws relating to trusts, to the conveyance of properties, to the powers of trustees and directors, and the laws pertaining to kindred subjects and fields. His conclusions will be not only of interest but of marked significance to all charities, including colleges, religious organizations and similar bodies.

These conclusions may be summarized as follows:—

1. A charitable organization in law is an organization which seeks no profit for its members.
2. The persons who manage such an organization should be regarded as "directors" of the corporation, if it be incorporated, rather than as "trustees." A trustee is a person who holds property for the benefit of some other person. In this case the directors hold the property for the benefit of the organization itself. They are the organization for the time being, and are not outside parties.
3. Laws which control the action of trustees, therefore, do not apply to the directors of a charitable corporation.
4. In New York State there are no laws which restrict the powers of the directors of a charitable organization in the handling of funds other than corporate laws and the laws which have reference to honesty, integrity and fidelity.
5. These directors would have no power, under the laws of New York State, to buy the stocks of a corporation if by so doing they undertook to manage the corporation in a financial or fiduciary way. They do have power to buy the stocks of a company, if this be for investment so that funds of the charitable corporation shall earn an income for the benefit of the charitable organization.

6. In the State of New York, therefore, those who manage charitable organizations are not limited in the investments of the funds of the organization to what are called "legals." It is trustees, who are acting for some other person or body, who are, under the law, restricted to "legals."

In citing the above opinions, it must be borne in mind that all interpreters of law agree that conditions imposed in a deed of gift, or in a bequest, must be heeded by the recipient of the gift. If it be stipulated that a gift or bequest shall be invested only in one kind of securities, then, if accepted, funds thus coming must be limited to the specified classes of investments. This is but carrying out the requirements of a contract, for the acceptance of a conditional gift involves the acceptance of powers and limitations specified therein. But when gifts and bequests are unconditional as to their investment and use, then the managers of a charitable organization are free to use, under the laws of New York State, the gift or bequest for the purpose of the corporation in accordance with their best judgment.

HIGH SCHOOL ENROLMENT AND THE EIGHTEENTH AMENDMENT

At the request of President Hoover's Commission on Law Observance and Enforcement the National Education Association arranged to cooperate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. Enough reports have come in to show that conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrolment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country or in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the Eighteenth Amendment has benefitted the schools beyond measure.—*J. W. Crabtree*, secretary of the National Education Association.

A GREETING TO MY FRIENDS AND TO YOUNG MEN WHO ARE STRONG

J. ELLIOTT ROSS

Professor and Associate Administrative Director
School of Religion, State University of Iowa

My Dear Friends:

Some nineteen hundred years ago our Savior, Jesus Christ, became man. First of all, He was to redeem us by His death. But also He was to give us a new revelation from God, to furnish a model that we might imitate. Redemption, however, was not thrust upon any particular person. Individuals might still be lost. Anyone could still prefer the world, the flesh and the devil. It was possible for men to reject the new Revelation.

And Christ's work was not completed by His death. That work was to go on from generation to generation by the labors of those who believe in His name.

It is appropriate, therefore, at this particular season of Christ's passion, that we should take stock of how we stand after nineteen centuries, to ask ourselves how far Christ succeeded, and how far He failed.

Christ commanded that His Gospel should be preached to every living creature. His Church was to be universal as contrasted with a racial Church under the Old Law. Hence membership in the Church by every man would be complete success. And as only about fifteen to twenty per cent of the total population of the world belongs, even nominally, to the Church, we can say that from this standpoint the Church is at least eighty to eighty-five per cent failure.

But Christ's purpose was not merely to get men to profess certain doctrines. Christ wants men to lead Christian lives, to imitate Him, to keep His Commandments, and ultimately to reach Heaven. How successful has the Church been in carrying out this purpose with even the fifteen or twenty per cent who have accepted her? Do all who profess Catholicism lead Christian lives? They do not. They fail to such an extent that one article

cannot touch on all the points of failure. And so I must concentrate on one lapse in particular.

I am going to choose for consideration what I think in some ways the most important failure on the part of Catholics in the United States. This failure is important in itself, and it is important because of all its ramifications. The sin I have in mind leads to innumerable other sins, it brings about a terrible social degradation, and it affects enormous numbers of innocent victims. This sin is important, too, because of the intensity of the evils resulting from it, and because of the numbers involved.

Some of you may have guessed that I am thinking about the abuse of intoxicating liquor. And besides the considerations I have just suggested making it appropriate to consider intoxication in this survey of how far we have failed as Christians, there is another reason to call it to your attention at this time. For by a strange perversity of Christian feeling, there is more abuse of liquor at Christmas and Easter than at any other time of the year. Many men seem to think that they cannot celebrate properly without drinking too much.

My friends know that I do not approach this question from any prudish standpoint. When I could not have been much more than three years old, I recall having a sangaree just before being tucked into bed at night. I grew up in a home where we always had various kinds of distilled and fermented drinks. In the gay nineties, as a young man, I sampled nearly every kind of intoxicating beverage that was popular then—and I liked them all.

But after my experience as a priest in Chicago, in the old First Ward, represented in the City Council by "Hinky Dink" and "Bathhouse John," three conclusions came to stand out very clearly in my mind.

The first conclusion was that the abuse of intoxicating liquors in this country is probably the most important social problem with which we have to deal. If family be taken in a wide enough sense, I am sure that there was hardly a family in the days before prohibition which had not at least one member wrecked by drink. And while theoretically prohibition was to have eliminated the traffic in liquor, drink is still a major problem. Unfortunately, too, it is not only those who drink that suffer. Inno-

cent wives and mothers and children are dragged down into the depths of poverty, into the degradation of some slum because money that should have gone for food, clothing, housing, education, went for drink.

There are a number of Catholics in this country who frequently complain about discrimination against them. But after making all due allowance for religious bigotry, for real discrimination, it is insignificant compared with the handicap that Catholics have put upon themselves through drink. I wish that all those who complain about religious prejudice would get busy fighting the liquor evil among Catholics. They would be serving their fellow religionists much more effectively than by talking about bigotry. For one thing, this would be effective because much of what we call bigotry is due to non-Catholics identifying Catholics with the liquor interests. And this identification takes place partly because Catholics do not fight liquor vigorously enough.

Moreover, drink is a tremendous evil because of all the other sins brought in its wake. Sexual immorality and drink are closely united. Professional vice has always been associated with the retailing of liquor. The old saloons were frequently connected with houses of prostitution, and the present night clubs and road houses are almost as bad. Drinking leads to impurity, anger, quarreling, murder, graft, corruption.

In intensity, too, drink is one of the most serious evils of the social body. Men under the influence of liquor often become worse than beasts. They have given up their freedom, and have no instincts to guide them. I cannot go into the horrible details, but I will ask you to let your own imaginations tell you what sometimes happens in the way of incest and unnatural sexual crimes when the beast in men has been unleashed from the control of the will.

Secondly, I came to the conclusion that once a man has the drink habit badly, it is almost impossible for him to reform. By constant yielding to intoxication he has so strengthened the allurements and so weakened his will, that he simply cannot resist the desire when it comes upon him. I have given the pledge to hundreds of men and women, but in most cases they went back to their cups. I remember one young man who was especially frank

in the matter. He took the pledge until December 23rd. He was going home to Kentucky then, and he knew that he would drink. It was his way of celebrating Christ's birthday—and, unfortunately, the way of numerous other Catholics. The time to take a pledge is when one thinks he does not need it. And so I am speaking to you good folks, not because you are drunkards, but because you are not.

Thirdly, I concluded that no one could be sure of himself. I had grown to maturity used to drinking when I wanted to, confident that I would never abuse liquor, never let it get the better of me. I had known a father and many other men who remained moderate drinkers all their lives, and I expected to be a moderate drinker, too.

But my experience in Chicago changed me. I sometimes say that "Hinky Dink" and "Bathhouse John" made a total abstainer of me. For I saw so many men and women drifting along Clark and State and Dearborn Streets with dissipation written clearly on their blushed faces and shambling gait, that I began to doubt my own strength. Our parish was made up principally of poor tenements, cheap lodging houses, pawn shops and saloons. We served a hospital that made a specialty of delirium tremens cases. In a series of padded cells one had an object lesson of what drink does. We had a constant stream of men coming to the rectory to seek material or spiritual help in their battle against liquor. And many of them had once been just as strong as I ever was.

So I became a total abstainer partly to make sure that I would never be a drunkard. For the only absolute insurance against drunkenness is total abstinence. Every drunkard was once a moderate drinker. Each year a certain percentage—ten, twenty, thirty per cent—of the moderate drinkers will cross the line to join the drunkards. I do not know accurately what the percentage is, but I am sure that it is much higher than the incidence for tuberculosis. I think that I would be a fool to expose myself to tubercular infection if I could make myself absolutely immune merely by avoiding liquor. And I would be more of a fool if I exposed myself to the greater danger and the greater evil of becoming a drunkard merely because I wanted to show my strength as a moderate drinker.

Christ said that if thine eye scandalize thee, pluck it out, for it is better to enter into eternal life maimed and blind than to go down into hell with all one's limbs and organs. And if my palate scandalize me, I should mortify it. For it is better to go to heaven thirsty than to go to hell drunk. And if anybody at all has gone to hell, certainly a high percentage of these unfortunates must be there through drink.

Partly, too, I became a total abstainer because I did not want to cooperate in the sins of others. There has always been a tremendous amount of graft and corruption associated with liquor. Today it is perhaps worse than ever. And as I remember from my catechism the nine ways of becoming accessory to the sins of another, I would feel, if I bought from bootleggers, that I shared responsibility for all the graft and corruption due to bootlegging. For if there were no purchasers, there would be no bootlegging.

If I bought from a bootlegger who killed an enforcement officer trying to stop his delivery, I would hear the sobs of that officer's widow and orphans every time I looked in my purse. Whenever I drew a check, the picture of colossal graft and corruption would rise to my mind. I would be cooperating in all this according to the amount I spent. It is not lack of common sense that makes me scrupulous in this regard. It is only a reasonably keen conscience. Is your conscience going to be less keen?

And besides, even if I could be sure of myself, even if I could in some way avoid cooperating with all the crime that comes out of bootlegging. I could never be sure of the guests to whom I might serve liquor. Some of them are going to become drunkards. Perhaps the cocktail I give may be like fire in the veins of some man. It may create a desire that will plague him till he loses consciousness in intoxication.

A few months ago I was returning from the home of a man and woman whom I respect a great deal. They know my views on liquor, and yet they serve it in their home to other guests. I have not been able to educate their consciences to see the harm they may be doing. When they see a young man staggering along—as I did on my way back from their home—I should like them to say to themselves: "Probably he has been served liquor

in some home just as respectable as ours, or has first acquired the taste for liquor by some friends unthinkingly serving him."

Let me paraphrase the parable of the Good Samaritan to bring out what I mean. A young man fighting hard against a besetting temptation to drink to excess went down from Muskegon to New York. And there he met a priest who invited him to drink, and a Levite who did likewise. But a Samaritan who chanced to pass by, denounced them for their conduct, warned the young man of his danger, and saved him from that first false step in a big city. Which one, think you, was neighbor to this young man?

What I should like to see is the conscience of Catholics become so sensitive that they will realize the implications of neighborly charity, that they are their brothers' keepers. I should like Catholics to see vividly how drink is hampering the work of salvation for which Christ became man. I want Catholics to resolve this year to celebrate feast days by being total abstainers themselves, and by doing what they can to bring others to this view-point. For a man who has no great thirst for drink, total abstinence is a very little mortification compared with the evils of drink. And for a man who has the thirst, total abstinence is the only thing that will protect him. In either case, total abstinence is indicated.

And, my friends, be not deceived by some cliché in regard to drink. I am tired of hearing men justify their drinking cocktails in a night club because Christ furnished wine at a wedding. Christ was dealing with Jews whose social customs ran to wine, not to the distilled liquors, and who probably had sense enough not to drink too much. For five years in New York I observed every man I saw under the influence of liquor to note if he were a Jew. I have yet to see any drunken man with Semitic features. I believe that even in this country the Jews have too much common sense to handicap themselves by getting drunk. I wish I could say the same for Catholics.

No matter what Christ did at Cana, do you seriously think He would drink at night clubs or speakeasies? Do you think He would tolerate drinking that stimulates the sexual passions and

leads to orgies of petting—and worse? Do you think He would buy from bootleggers? Can you imagine Christ handing over for contraband liquor for one gay party—whether a wedding, or His birthday, or what not—what would feed a dozen families for a month?

Don't be deceived, either, by the cry of personal liberty. Total abstinence is on the side of liberty. The man who drinks to excess gives up his liberty completely for the time being. And if he becomes addicted to the habit, he gives up his freedom forever. Moreover, he may seriously interfere with your liberty and mine. I have a friend who is still grieving over the almost fatal accident to his daughter, because some man driving under the influence of liquor ran into her. It does not take much liquor to increase the probability of accidents in this automotive age. One drink may dull a man's senses so that they are less responsive in operating the mechanism of his car. Or another man may be stimulated by a cocktail to take unnecessary chances.

As far as personal liberty is concerned, there are more ways of robbing a man of freedom than by passing a law. Group opinion is much more effective than legislation, and some people who are shouting loudest for their own liberty are trying to build up a group opinion to keep others from not drinking. They will call a man a kill-joy, a Puritan, an Anti-Saloon Leaguer, a bigot if he presumes to exercise his freedom not to drink. In some circles it takes a heap more backbone to be a total abstainer than to oppose the Anti-Saloon League. Again freedom and total abstinence go together.

I wish you a deepening love for the Savior: I wish you a closer and closer approximation to the ideal which Christ had in view for all who call themselves by His name. And because it is my deliberate and solemn conviction that liquor is one of the most important elements in the Church's failure to get her members to keep the Ten Commandments, I wish you total abstinence.

If we could completely eliminate intoxicating beverages, the purpose for which Christ became a man would be a great deal nearer accomplishment.

THE WORKER'S BOOKSHELF

The Fields and Methods of Knowledge—R. F. Piper and P. W. Ward. Knopf. \$4.25. Reviewed by N. M. Grier, Evansville College. Leading professional opinion has gone on record in support of two initiatory courses for the freshman year. The first should be designed to acquaint the student with the nature of the world and man; the second should train him in thinking. The content of this book seems admirably adapted for these purposes. Part one deals with a survey of the sciences with emphasis upon the scientific method as "a public treasurer, thoroughly intelligent, and even simple." In the second division, a humanized logic appears as a philosophy of science, while the remainder of the volume is devoted to other philosophical disciplines such as ethics, esthetics, the study of religion and metaphysics.

Despite the difficulties involved in handling such a variety of material, the authors have produced a stimulating and clearly written text which will show upon perusal, little or no affinity with "the cultural A. B. C.'s softening the brain." It will present a worthy challenge to college entrance students and for that matter, to other readers. Excellent bibliographies are appended to each division of the work while at the conclusion, the contents of the volume are outlined for the student in a series of questions.

This is no ordinary textbook, but a book deserving of a respected place on one's own library shelves. It is a book which many students will wish to keep, and it is particularly well-adapted to alumni reading lists where many an old graduate, who retains that secret respect for knowledge, may learn of it.

The Quest of the Ages—A. Eustace Haydon. Harper's, \$2.50. This is an important book for those who interpret religion to faculty and student groups. The approach is from the point of view of comparative religions, but the brief survey of the several great tenets of religion is used in each case as a background for interpreting the status and duty of religion today. Religion "is a shared quest of the good life. Seen in longer perspective, it is the age-old, heroic adventure of earth-born man wrestling for self-fulfillment on a tiny planet swung in the vast

immensities of the stars. . . . The one permanent and controlling thing which runs through and shapes every religion is the restless questing of the life of man, of hungering, groping, hoping, human life, trying to make a home in the world." Religion for today and tomorrow is not a matter of theology or even of a deep belief in God. But "a world mind, served by the best specialized intelligence to meet problems, a world conscience, a providence, a purposive good-will, integrated in concrete social organizations to serve mankind, are the next steps in social, religious evolution. In some such way, the meaning which has filled the idea of God might be made an actual, tangible reality for earth dwellers." This is a most interesting, well-written and good spirited "text book of humanism."—*H. T. S.*

Half Way to Noon—Carl G. Doney. Abingdon Press, \$1.50. Many students would spend ten minutes in the morning in quiet thought and reading if they had a good book handy. Many others would read from good religious literature if there were several attractive volumes on the table of the room where they go to rest—in the church house, the student center, etc. This book by the President of Willamette University is the kind which will be read with interest and profit. It contains two dozen brief talks made in chapel—not profound addresses nor expositions of scriptural passages, but pointed comments upon personal needs. The following quotation is typical both of the content and the style: "The insatiable joiner of societies is a weasel hunter. He belongs to so many things that nothing belongs to him. His waistcoat bulges with cryptic badges while he dashes around like an alderman at a funeral. He seriously believes that on him hang the law and the prophets and that only by joining something else can he make sure that his college will continue. Energy shoots from him in sparks, and, like *Æsop's* fly upon the axle, he sees the mighty dust he raises."—*H. T. S.*

HERE AND THERE

While the London Naval Limitation Conference was in progress in London, echoes of it were heard in Denver, Colorado, through a series of luncheons conducted by the Foundation for the Advancement of the Social Sciences at the University of Denver. These luncheons took place every two weeks during the Conference, each of which was attended by several hundreds of persons. They were arranged by Ben M. Cherrington, executive secretary of the Foundation.

The meeting February 24 was addressed by Dr. Wolf von Dewall, president of the German League of Nations Association, and Dr. Alfred Zimmern, Deputy Director of the League's Institute on International Relations.

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A school of library science, the first in the Rocky Mountain region, will be established at the University of Denver under grant just made by the Carnegie Corporation at the recommendation of the American Library Association. The first unit of the appropriation will be available for the academic year of 1930-31, and grants for the succeeding five years are anticipated. Appointment of a director, effective next September, is expected. The first year will be spent in survey and organization work, and the school will be open to students in September, 1931. The location will be in the Denver business section where facilities of the Denver Public Library will be available.

The Board of Education of the Evangelical Church has employed Dr. B. Warren Brown to make a survey of its educational institutions. This is in preparation for the coming meeting of the quadrennial General Conference to be held in Milwaukee in October, 1930.

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President Sills, of Bowdoin College, has appointed a committee of five undergraduates to confer with the faculty committee on religious interests, with a view to the possible improvement of the daily chapel exercises.

The Religious Education Association will hold its twenty-seventh annual convention in Cleveland April 23-25, 1930. President Robert E. Vinson, of Western Reserve University, is Chairman of the Convention Committee of fifty leading citizens who have endorsed the convention and are doing everything possible to make it a success.

The convention opens Wednesday evening, April 23, with addresses by Ellsworth Faris, Chairman of the Department of Sociology, University of Chicago, on "The Nature and Significance of Mores"; by John Herman Randall, Jr., Assistant Professor of Philosophy, Columbia University, on "Some Major Characteristics of our Changing Civilization," and Samuel M. Cavert, Secretary of the Federal Council of Churches, on "Are Protestant Churches Aware of Their New World?"

The entire program following is built around the "convention problem: *Social Changes*." The critical reports in general sessions are designed to furnish background for the more specialized attack on the problem through sectional meetings, which will occupy Thursday afternoon and as much of Friday morning as need be. There will be four general sessions and a banquet at the Hotel Statler on Friday evening. At least three major reports will be given summarizing the findings of the convention.

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